THE BHAKTI CULT IN ANCIENT INDIA

BHAGABAT KUMAR

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IN

ANCIENT INDIA.

MAHAMAHOPADHYAYA

Dr. BHAGABAT KUMAR GOSWAMI, SHASTRI M. A. Ph. D.

Professor :—HOOGHLY COLLEGE

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"Our hearty congratulations to Dr. Bhagabat Kumar Goswami, Sastri, M.A. Professor Hughly College who has just been admitted to the Degree of Doctor of Philosophy of this University. Dr. Sastri submitted two theses on 'The Bhakti Cult in Ancient India' and 'ভক্তির প্রাণ'. The Board of Examiners consisted of such eminent orientalists as Professor Winternitz, Professor Sylvain Levi and Professor Julius Jolly,'.........

The Calcutta Review, September, 1924.

SOME OPINIONS.

(SHORT EXTRACTS)

I have learned from it a great deal of religion as interpreted by the Sa´twatas, Of particular interest is your explanation of the real meaning of the story of the Gopi´s of Vrinda´vana.......

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A remarkable work......I know of no closer approach to a solution of the riddles of the world than yours......India is to be congratulated on such an exposition of its pious thought and feeing...... Your book will go far toward unifying the aspirations of our common humanity..........

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V. Lesny.

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L. D. Barnett.

State clerly how the whole of the human interests and aspirations finds in the religions of bhakti—a food, a direction and a hope.........

L. Poussin.

Interested me greatly to become acquainted with the representation of the Bhakti-religion from one of its adherents and theologians.........

R. Otto.

You have fully succeeded in proving that the Bhakti Cult is very ancient and the most sublime.........

M. M. Pramathanath.

You illustrate appositely the swing of the pendulum from intellectualism to emotionalism......I am thoroughly in agreement with you in your emphasis upon the positive conception of life......

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Have read with great profit.........it sets forth your views in a very suggestive manner..........

Hillebrandt.

Have deep regard for.........your excellent work,.........

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E. J. Thomas.

You have been the first to work seriously and with a deep knowledge of the material in this field..........

G. Tucci.

Dr. Goswami's learned book.........was originally published as a thesis for the degree of Doctor of Philosophy of the Calcutta University.

The Times.

Useful in emphasising neglected and correcting misrepresented aspects of Indian thought..........

The Mind.

The author is steeped in the ancient lore of Hinduism...... many of his observations are very suggestive.........

The Journal of the American Oriental Society.

The treatment is characterised by familiarity with ancient Hindu lore, devout attitude and no little keenness of insight.......

The Journal of Philosophy (U. S. A.)

His interpretation of the philosophy of bhakti......is backed up by his deep scholarship and spiritual insight.........

The Guardian (Cal)

The exposition of bhakti—the essential part of this work—appears to me excellent......The author is conversant with the current of Western thought but his European informations do not alter his pronouncedly Indian views on God and devotion. Sastri is imbued with the religious spirit which pervades the great Vaishnava works and one will understand the spirit better when one reads it or rather listens to it.......

Le. Museon.

......The European world has deep interest in recognising the Hindu soul. What does this soul mean ? What does it believe and what does it aspire to ?......Bhagabatkumar has been under no necessity of making any effort to penetrate into the Indian soul. That soul is his own. He expiains it...... He is a fervent enthusiast......This book has for its end the communication of his faith to his readers......There is not according to him any break of continuity between the ancient religion of the Veda and the most developed Hinduism. From the Faith of the by-gone ages......religious India has passed into Bhakti—a sentiment of confidence, relinquishment and love for a God infinitely helpful and beneficient.......Heartily to be welcomed.........

Journal de Geneve.

PREFACE

The lectures on the Bhakti Cult, now published in book-form, belong to the series of Public Lectures organised by the Calcutta University Post-Graduate Council. These lectures were delivered during the sessions of 1919-20 and 1920-21.

I avail myself of this occasion of the publication of the lectures to express my debt of gratitude to Sir Asutosh Mukhopadhyaya, Saraswati, Kt, C. S. I. M. A. D. L., D. Sc. etc, etc, who encouraged this humble effort of mine.

I am always fully conscious of my limitations for such a work, but if I still undertook it, it was because I felt that I had a duty to my illustrious ancestors, some of whom, beginning with Vansi, ' the incarnation of the Divine flute ' and Srichaitanya's ' adopted ' son, were pioneers in the work of propagation of Prema-Bhakti in Bengal.

Hoogly College,
May, 1922.

BHAGABAT KUMAR GOSWAMI

CONTENTS OF THE BHAKTI CULT

ABBREVIATIONS.

R. V.	Rig-veda
Y. V.	Yajur-Veda
S. V,	Sa´ma-Veda
A. V.	Atharva-Veda
R.	Ra´ma´yana
M.	Maha´bha´rata
G.	Bhagavadgi´ta´
B.	Bha´gavata Pura´na
M. S.	Manu Samhita´
K. V.	Katha Valli´
D. A.	Dharma Su´tras of A´pastamba
A. U.	A´tmopanishad
S. U.	Swetaswataropanishad
I. U	Is´opanishad, the same as
V. U.	Va´jasaneyasamhitopanishad
J. U.	Ja´va´lopanishad
K. U.	Kaivalyopanishad
P. U.	Paramahamsopanishad
Sn. U.	Sannya´sopanishad
Pr. U.	Prasnopanishad
M. U.	Mundakopanishad
Ai. A.	Aitareya´ranyaka
K.	Arthasa´stra of Kautilya

V. B.	Va´tsya´yana Bha´shya
S. S.	Sa´mkhya Su´tra
P. P.	Prakarana Panchika´
S. K.	Sa´mkhyaka´rika´
Chh.	Chha´ndogyopanishad
B. B. P.	Bha´ttabha´shapraka´sa
V. P.	Vishnupura´na
P.	Padmapura´na
G. S.	Garga Samhita´
M. M.	Mantramukta´vali´
B. B. V.	Bhagavadbhaktivila´sa, also known as
H. B. V.	Haribhaktivila´sa
A. S.	Agastyasamhita´
N. P.	Na´rada Panchara´tra
B. G. T.	Brihadgautami´yatantra
S. K. T.	Sanatkuma´ratantra
S.	Skandapura´na
G, P.	Garudapura´na
B. P.	Brahma´ndapura´na
M. V. P.	Maha´-Vara´hapura´na or Vara hapura´na
S. K. K.	Skandapura´na-Ka´si´khanda
Y. B.	Yogabha´shya of Vya´sa
Kn. U.	Kenopanishad
K, B. U.	Kaushi´taki´bra´hmanopanishad
S. N.	Sukrani´tisa´ra

INTRODUCTION.

Hindu philosophy practically started with the search for the *immortal* element behind and beyond mortal life. Almost at the start, Life itself was recognised as essentially *immortal.* Mortal life must be regarded as only a phase of immortal Life. This was the view of the early philosophers and it has held the ground ever since. Individually this principle of Life was conceived as behind every unit of mortal life, and universally it was conceived as behind the whole sphere of everchanging cosmic life.

As there was every chance that if the principle of Life was simply named Life, then there would be confusion between mortal life and immortal Life, the immortal aspect came to be designated in various ways, with the progress of philosophic speculations. All such names bear evidence of philosophic researches about the essential nature of Life. "Life is everything that exists (*asti*)." "Life is the principle of existence (*sat*)" Cosmic *amplification* (*brinhan*) arises out of the power of Life, hence Life is *Brahman*" "Life *enters* (*atati*) every phase of existence, hence Life is *Átman*" "Life is *Parabrahman* or *Paramátman*, as you view Life not individually but Universally". "Universally, Life is Law (*Vidhi*) unto the world, and dominates (*íshte*) and regulates (*vidhatte*) all its activities, all phases of individual and universal *karma.* Life is thus *Vidhi* or *Íswara*". "Externally this *Íswara* is behind the centre of

external cosmic life,—the great Sun-god. Immortal Life is in his life." Such were some of the conceptions and designations of the immortal element of Life, associated with early philosophical thoughts in ancient India.

That birth and death are the two inevitable phases of mortal life behind which looms large the element of absolute immortality is only a logical outcome of the doctrine of Life thus enunciated by the early sages. This logical outcome of their own doctrine could not escape the keen philosophic insight of the philosophers. It foreshadowed in fact the later *Sámkhya* view of material Life as *settled* in itself (*sattwa*), through 'to be' or 'not to be' (*rajas* and *tamaș*), a view that has dominated philosophical thoughts in some form or other. In the language of the early thinkers, the mortal elements were *sambhu´ti* and *vinása*, or *prána* (vital air taken in) and *apána* (vital air taken out). *

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* A close study of the earlier views of the Post-Vedic thinkers fully establishes these points. In view of the great importance of the matter, some original texts may be quoted here which bear on the points likely to be raised in this connection.

* "केन प्राणः प्रथमः प्रैति युक्तः ?" 'स उ प्राणस्य प्राणः' ।
"यत् प्राणेन न प्राणिति येन प्राणः प्राणीयते ।
तदेव ब्रह्म तद्विद्धि नेदं यदिदमुपासते ॥" (KU. U.)
"अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥"
"ब्रह्मप्राप्तो विरजोभूद्विमृत्युः ।"

Subsequent orthodox philosophical enquiries concerned themselves with examinations of the nature and scope of Life. "What is Life ?" "Is it anything more than pure existence ?" "Is reason inseparably associated with Life as its aspect or is it Life itself ?" "Is blind existence possible without reason ?" "What is emotion ?" "Is it an

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"अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते ?—एतद्वै तत् ॥"
"य एष सुप्तेषु जागर्त्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृत मुच्यते ॥"
"तस्मिन् लोकाः श्रिताः सर्व्वे तदु नात्येति कश्चन ॥"
"यदिदं किंच जगत्सर्व्वं प्राण एजति निःसृतम् ।" (K. V.)
"प्राणो ब्रह्मेति ह स्माह कौषीतकिस्तस्य ह एतस्य
प्राणस्य ब्रह्मणो मनोदूतं वाक्परिवेष्ट्री चक्षुर्गोप्तृ
श्रोत्रं संश्रावयितृ ॥" (K. B.U.)
"प्राणस्येदं वशे सर्व्वं त्रिदिवे यत् प्रतिष्ठितम् ।"
"आत्मन एष प्राणो जायते ।—यथा सम्राडेवाधिकृतान्
विनियुङ्क्ते एतान् ग्रामान् एतान् ग्रामानधितिष्ठस्व—इत्येव-
मेवैष प्राण इतरान् प्राणान् पृथक् पृथगेव संनिधत्ते ।"
"हृदि ह्येष आत्मा ।"
"य एवं विद्वान् प्राणंवेद—न हास्य प्रजाहीयते ऽमृतोभवति ।
तदेष श्लोकः—उत्पत्तिमायतिं स्थानं विभुत्वञ्चैव पञ्चधा
अध्यात्मञ्चैव प्राणस्य विज्ञायामृत मश्नुते — विज्ञायामृतमश्नुते ॥"
"तस्मिन्नुत्क्रामत्यथेतरे सर्व्वं एवोत्क्रामन्ते, तस्मिंश्च प्रातिष्ठ-
माने सर्व्वं एव प्रातिष्ठन्ते, तद्यथा मक्षिका मधुकरराजानमुत्-
क्रामन्तं सर्व्वा एव उत्क्रामन्ते, एवमस्मिंश्च प्रातिष्ठमाने सर्व्वा

inseparable element of Life or is it associated with reason only ?" "Should reason or emotion or both be regarded as inherent in existence or are they mere later accretions ?" "How this cosmos has been worked out of Life ?" These are some of the fundamental problems of Life dealt

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एव प्रतिष्ठन्ते. एवं वाङ्मनश्चक्षुःश्रोत्रं च ते प्रीताः प्राणं
स्तुवन्ति॥"
एषोऽग्निस्तपत्येष सूर्य्य एष पर्ज्जन्यो मघवानेष वायुरेष
पृथिवी – सदसच्चामृतं च यत्।"
"इन्द्रस्त्वं प्राणतेजसा रुद्रोऽसि परिरक्षिता।
त्वमन्तरिक्षे चरसि सूर्य्यस्त्वं ज्योतिषां पतिः॥"
"यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः।"
"सहस्ररश्मिः शतधा वर्त्तमानः प्रजानामुदयत्येष सूर्य्यः।"

(P. U.)

* सम्भूतिं च विनाशंच यस्तद्वेदोभयं सह।" (ईशावास्य)
"ऊर्द्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति।
मध्ये वामनमासीनं विश्वे देवा उपासते॥"
"न प्राणेन नापानेन मर्त्त्यो जीवति कश्चन।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ॥"
"हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम्।
यथा च मरणं प्राप्य आत्मा भवति गौतम॥"
"योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म्म यथाश्रुतम्॥" (K. V.)

Prána, the immortal element, appears materially as mortal *prána*, and farther on asserts itself through all elements and organs of mortal life-activities, which are therefore also called *pránas*.

with in the orthodox schools of Hindu philosophy. The old *Yoga* or *Karmami´mánsá* school voted for one pure existence, strictly in conformity with the *Vedic* view of one principle of *sat*, but contrary to *Vedic* implication *, they did not conceive that existence personal as a whole. This existence had the *karmic* impulse of the stir of life in itself, and developed into individual souls on one side, the potential *ji´vas*, and material cells on the other side, the potential *bhu´tas*, merged at the initial stage in pure *ákása*, the one comprehensive material element, which could never then devolop reason, or emotion for the matter of that, and was thus dark and blind, or blank *tamas*, as the Vedas would characterise it, though swayed by the fundamental regulative *karmic* impulse. Later on, the souls developed as *ji´vas*, endowed gradually with fuller and fuller reason and emotion, and when brought up to a responsible stage as men, superimposed their quota of *karmic* impulse upon the fundamental *karmic* impulse of universal existence, and cosmic creation developed under the sway of fully developed *karma*, the essential stages of material development apparently determind by fundamental regulative force of existence, and the distribution of appropriate

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* The later phases of Vedic speculations eulminated in the conception of One *Sat* in Divine Form who comprehended every sphere of existence—एकं सद्विप्रा वहुधा वदन्ति—अग्निं यमं मातरिश्वानमाहुः. Every *Vedic* student of course knows how the latest of the *Vedic* conceptions of *Vishnu* really foreshadowed the all-comprehensive nature of the first Princile made so much of in the *Sa´twata* cult.

material forms among *ji'vas* determined by the ***karma***, of the responsible *ji'vas. Karmic* laws, so far as cosmic phases of existence were concerned, must always be looked for in the essential laws of fundamental materal existence, which started in the pure fundamental *sabda* elements of pure *ákása.* Construed in the terms of a huge saicrifice as the cosmos was, ‡ the fundamental rules of sacrifice gave by implication the laws of cosmic creation, and of the regulative *karma* of responsible *ji'vas.* * The *Nyáya-Vaiseshika*

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‡ Vide the *Purusha su'kta* in R. V.

* In the background of sacrificial axioms and postulates, rules and principles, one will clearly discern the constructive idea of the cosmos, if only one will care to read between the lines. " Nothing is beyond *Existence*" (सतः परमदर्शनम् & सतः परमविज्ञानम्), " Action starts in fundamental sound elements" (आरम्भस्य शब्दमूलत्वम्), " What prompts action is what sustains " (चोदनालक्षणोऽर्थो धर्मः) " What sustains is traceable to fundamental sound-elements " (धर्मस्य शब्दमूलत्वम्), " There must be One to whom must all action belong " (कर्मणः स्वामिकर्मार्थत्वम्). " Individual acts for individual souls and all souls for acts " " कर्माणि फलार्थानि" "फलं पुरुषार्थम्" "पुरुषः कर्मार्थः"). "One seeks to attain what gives self-satisfaction and all acts are dedicated to this end only (यस्मिन् प्रीतिः पुरुषस्य तस्य लिप्सा तदुत्सर्गे कर्माणि पुरुषार्थाय) " Existence is sacrificed to action, and in that sense, one fundamental sacrifice stands for fundamental regulative action " ("यज्ञकर्म प्रधानं तद्धि चोदनाभूतम् ") "Fundamental sound-elements are primarily caught in the regulative act " ('शब्दस्य विधिगामित्वम्), " Everything comes out of sound-elements " (अर्थस्य शब्दभाव्यत्वम्), ' Different soul-units of existence seek to achieve some definite oganised object, and then one cosmic act is called forth through one organised

thinkers practically followed the lines thus laid down with some modifications as to details, while the *Smártas* fundamentally built with these materials, though they mixed them with Vedántic cement to consolidate their system.

The *Sámkhyas* declared for a fundamental duality of Life, rational souls on one side, and one comprehensive *Prakriti* or material Nature on the other, and transferred the whole field of *karmic* work to the material side, which itself developed internal

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elemental sound-activity " ("प्रयोजनाभिसम्बन्धःस्यात् पृथक् सताम्—ततःस्यादैककर्म्य मेकशब्द्याभिसंयोगात्",) " The sound-elements ever organise themselves conformably to the object in view " (शब्दानाञ्च सामञ्जस्यम्), "Elements combine into a harmonions whole under the guiding force of the same regulative design " (तन्त्रिसमवाये चोदनातः समानानामैकतन्त्र्यम्'), " Different qualities of elements and different times account for different products even when the design is the same, " (गुणकालविकाराच्च तन्त्रभेदःस्यात्), "Elements and things in their stir of organised action display qualities which are only modes of organised activity " ("द्रव्याणां कर्मसंयोगे-गुणत्वेनाभिसम्बन्धः) " To organise is thus a quality of things and elements " (सघातस्य गुणत्वम्), "Qualities as aspects of organised life-stir are for the fulfilment of some objects of soul-units " (गुणानां परार्थत्वम्). " When elements and things organise for a creative act, something new must be looked for in the object of the organisation " (अधिकमन्यार्थत्वात्)," When transformation takes place, the new quality that appears is put in by all-comprehensive existence involved in the main material cause " (विकृतौ प्रधानस्य गुणाना मधिकोत्पत्तिः सन्निधानात्), " This main cause always moves along with accessories " (प्रधानंत्वङ्गसंयुतम्), " There can be no life-motion without an object " (अर्थलोपादकर्म).

individualities on the one hand, all in small and big worlds of their own, and gross external cosmic materiality on the other, though they avowed that somehow or other individualities were assigned to corresponding souls of pure reason. Material intellectuality was a phase of reflex individuality, and emotionality a phase of intellectuality itself on the view, both thus merged in existence, while pure consciousness or rationality stood on a different plane. The *Sámkhya Yogas* practically endorsed this view. There was thus no room in the system for one comprehensive form of Divine Life, save what was implied in the cosmic individuality of *Prakriti*, though perishable individualities of gods high and low were recognised.

Nyáya Vaiseshika and (*Sámkhya*) *Yoga*, as a matter of nominal departure from their originals, only placed a particular Soul in charge of the *Karmic* Law. Then came the *Vedántists* who established One comprehensive unit of reason, which stood for intellectuality, emotionality, and existence, all, but explained away at the same breath all phases of cosmic and individual existence, reason and emotion, as mere deceptive developments of fundamental

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The specimens given above will shew that the (Karma) Yoga System, though apparently concerned only with rituals and ritualistic laws, does provide with all the elements of a complete subtle metaphysical system. Of course the metaphysical interpretations of the texts are not generelly the ritualistic interpretations which have engaged the attention of commentators from early times, but that does not take away from the possibility of metaphysical interpretations and even their necessity. They are intended to be *implied*.

reason. They conceived of Life which was nowhere to live, nothing to know, and nothing to feel. Personality was out of the question with regard to such One. At last came the *Sátwatas*, who as the name indicates, restored the personal form of real existence † endowed with all the elements of life, only in refined conditions, not in crude states, as the *Vedic* texts would lead the unguarded mind to infer. One Life is everywhere, individually the *jiv́as*, universally One great *jiv́a*, transcendentally One Pure Life, with pure units of *jí́va* life, as parts and parcels of Self. Conceive Him any way you like, construe His Life just as you please. Realism, dualism, theism, idealism, pantheism will all fit in alike in this conception. His will, His *li´lá*, manifests itself on the one hand in an imperishable realm of pure life of infinite dimensions, and on the other in infinite series of cosmic creations. That will manifests alternatives and creates alternatives, and chooses from among them. He is always through 'to be' or 'not to be', both in a mortal and an immortal sense, as a matter of *li´lá*. He amuses Himself with this game of self-concealment. This is His *Máyá* and this is His *Prakriti*. A *ji´va* may freely choose to participate in this *máyá li lá*, but then he will have to go through the full course of the game of self-concealment and self-deception. The career of self-deception has its own impulses under the sway of perverted life or distorted life.

† त्वमेक एवास्य सतः प्रसूतिः।" (B)
"एतन्नानाविधं विश्व मात्मसृष्ट मधोक्षज ॥
आत्मनानुप्रविश्यात्मन् प्राणो जीवो विभर्ष्यज ॥" (B 10)

It is quite open to a unit of fully developed responsible rationality to see through the game and merge perishable life in imperishable life. *

The principle of Eternal Life, as it wills to be or wills to do, necessarily asserts itself in a phase of active life. Pure *Sattwa* thus in its first phase of manifestation qualifies itself as a *rájasa* power,—a dynamic force that leads to life's motion on a material plain. Such was Aryan life in the *Vedic* age of active faith in and self-assertive reliance upon the higher 'powers that be,' ultimately conceived as different phases of the Great Eternal Power of Life. The Vedic Aryan ever engaged in his material pursuits worshipped at the altar of a moving and guiding power. Contemplative inactivity was no concern of his. Life was to be lived and not to be sacrificed at the altar of no-life,—that was the underlying principle that guided the Vedic society. Life's *sat* or active phase was now in the ascendant.

The phase of assertion was in course of time displaced by the phase of negation, as it was bound to be. Life to live must pass through a phase of no-life to reach fuller life. A change can not be brought about except through death in some shape or another. Life's outlook of the Vedic society, so long confined to the material plane, must therefore, to spiritualise

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* "क्रीड़न्नतीतोऽपि गुणैः सृजत्यवति हन्त्यजः ॥" (B)
"न ते भवस्येश भवस्यकारणंविना विनोदं वत तर्कयामहे ।" (B)
"तस्येच्छयात्तवपुषः कुत एव बन्धः ॥" (B)
"प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ।" (G)
"त्वामीश्वरं स्वाश्रय मात्ममायया विनिर्मिताशेषविशेषकल्पनम् ॥" (B)

itself, face the possibility of a wrong or false life in purely material or worldly activities. The rationalistic period in the history of Aryan life exhibited such a phase of the working of the Eternal Principle of Life. Life in self-contemplation withdraws itself from outer activities, and thus in a sense annihilates itself so far as the world of action is concerned. In such a condition of things, no-life reigns supreme. Life's aims and ideals are turned within. The external is reduced to a cypher, a non-entity, an everchanging plane where Death holds its sway. Pursuits of the world serve no really useful purpose of life; they hinder the evolution of true life; they are matters of wrong life or no life. Regulate them, organise them, only to clear them out of the path of life. This was the idea that dominated the mind of the rationalistic Hindu. The *chit* or contemplative principle of life worked itself now to the destruction of outer life and active life. It brought out the *támasa* or disruptive phase of man's worldly life, the life that concerns society at large. Man must try to think of himself, think within himself, to the exclusion of his outer relationship with the external world. He might act, so long and so far, as he could not help acting, but he must try always to look within for the realisation of his true life. Such was the change effected in life's ideal in the course of the progress of Aryan life from the first to the second stage of cultural evolution,—a movement from assertive to negative life. The massive mind of the rationalistic Hindu society, in its pursuit of the ideal of self-retirement, thus subjected the national outlook

to the dominating influence of no-life or death, expressed in material inactivity or material stupor.

But life can not die. It can not sleep an eternal sleep. Death is ever followed by a renewal of life, a refreshed life. The national life of the Hindu, which in his case has been essentially religious all through the ages, accordingly awoke in course of time from its state of philosophic stupor. A fresh, a joyous, philosophic and religious ideal presented itself before the newborn national consciousness. The principle of *sattwa* asserted itself in the form of reborn religious life. The phase of *ánanda* or joy dominated this newborn life.

It was rejuvenation all round. The ideal was man's inalienable birth-right to participate in ever fresh, ever youthful, ever joyous, all loving, all comprehensive Universal Life, that enjoys life, loves life, in perpetual life-activities, without fear of death or decay. Life's joyous attraction towards such Life, love for such Life, eagerness to take conscious part in the joys and glories of such Life, were the natural outcome of the national comprehension of the blessed ideal. The ideal of *sat* or dominant existence and active life in the higher sphere had placed Vedic society on the active basis of life; the ideal of *chit* or self-reflective existence in the Source of permanent life had made the rationalistic society inactive and contemplative in its leading phase, but the ideal of *príti*, love and joy, love for every unit of life and joy over the conscious enjoyment of that love, so comprehensively expressed in the great embodiment of all life

held up a prospect of eternal joy to human life. The Divine principle of *sattwa* when it thus operated upon national life dislosed on one side the view of eternal happiness, eternal joy, eternal love, eternal life, and universal happiness, universal joy, universal love, universal life, while on the other that of the legitimate and natural rights of man to participate in that life by joyous love of life all round. *Karma*, *jnána* and *bhakti* or more correctly *sradhá*, *bhávaná* and *príti* thus naturally dominated the successive stages of Hindu national religious evolution. The *Sat, Chit Ánanda* aspects of Eternal Life expressed themselves in succession under the guiding principle of *rajas*, *tamas*, and *sattwa*, life, no-life and rejuvented life. Projected on the chart of time, the co-extensive phases of Embodied Eternity were bound to appear in this natural order, one after the other.

To a casual reader of Hindu philosophical literature, the foregoing analysis of the Hindu religious evolution may prove somewhat of a puzzle. How can, it may fairly be asked, be the *sat* or pure aspect of the Divinity brought under the operation of the *rájasa* principle, the principle of impurity ? How can again the *chit* or enlightened aspect under that of the *támasa* principle, the principle of annihilation and darkness ? Last of all, how can the *ánanda* or love and joy aspect under that of the principle of *sattwa* or unalloyed life ? Would it not be more natural, more reasonable, to place *sat* under the care of *sattwa*, *chit* under the care of *rajas*, and *ánanda* under the care of *tamas* ? A careful student of Hindu religious literature will

find no difficulty in solving these apparent difficulties.

The creative force represented by *rajas* is essentially the force that leads to the organisation of mixed life of the cosmos. Life though of pristine unity and purity diversifies itself, in unholy combinations and alliances, when it enters upon its cosmic career, in all its stages and phases. It is Brahman the Creator, the embodiment of the active *rajas* principle, who elaborates life on a vast scale in the shape of the cosmos, by various groupings of its products and byproducts. Pure existence under the operation of the force of unalloyed life can not achieve this.

Reason must reflect upon the unsubstantiality of the cosmos, look upon it as an organised nonentity and no-life, to realise itself as an aspect of Divine Life. It is thus the destructive force, represented by *tamas*, which is needed to work upon *chit* or reason to make it realise cosmic emptiness. Mythologically it is Samkara or Rudra, the Maha´yogin who holds the key to Divine knowledge on the one hand and on the other embodies the disruptive force or *tamas*, and is inseparably associated with the embodiment of the principle of no-life or *Mahámáyá*. He alone is competent for true knowledge who can destroy the cosmos.

Life's representative emotional principle, the sentiment of love of life which is the highest joy of life, can realise itself only when it associates with life, and nothing but life, lives, moves, and has its being, in unalloyed life. Mythologically it is Vishnu, the *Rasarája*, who reigns in love and

joy in His eternal home of pure life, and holds in His hands the threads of cosmic existence amidst all the vicissitudes of cosmic life through all eternity.

Hindu religious movement naturally passed through the Brahmic, the Sankaric, and the Vaishnavic phases in the natural order of succession under the law of life, no-life, and fuller life.

Successive as the phases were in their dominant features, each of them exhibited, as it was bound to do, the characteristics of the other two in subordination to itself. No phase of life can be wholly separated from the other phases; for life is an indivisible unity in whatever fashion it moulds and reveals itself. Accordingly the Vedic age of Hindu religious life dominated by the elements of self-preservation, self-defence, self-assertion, and self-aggrandisement, and all characteristics of the first stage of life's struggles for existence, did not fail to disclose simultaneously, though subordinately, a hankering after the knowledge of the superior powers or Power that helped the Vedic Aryans in their life's struggles, and a distinct and marked attachment towards the God or Gods that stood by them in their dangers and difficulties.

The rationalistic age, when the Aryans had settled down after long struggles in peace and comforts, and had had enough of the endeavours to adjust their external conditions of life, made them mainly turn their vital energy in the direction of exploring the domain of Reason working out the problems of inner life. At the same time, however, even in this mood of self-abstraction wherein nothing

but a great Soul vitally concerned human life, the representative thinkers of the age scrupulously laid down the duties of external life strictly in conformity with the new conceptions of true life and false life, that life might live in a way which would make it possible for it to successfully withdraw to its true-self in the end. Nor did they abate their love for Him who was the Soul of souls and in whom they sought their ultimate solace of life in eternal pure joy, purged as it was of elements of mortal sense-pleasure. They would cling to Him in everlasting joy and love in a state of complete self-effacement.

The third age, the age of glorious love, when Divinity emerged as a Vital and tremendous Reality, the all-comprehensive Life, surrounded by real units of life evolved out of Himself, settled in His eternal home of life built up by elements supplied by Himself, saw human mind irresistibly induced to aspire to participating in that Exalted Life, in undying, living, love and joy. Knowledge of Him would not have to be sought for separately when such glorious participation was realised, but would flash inevitably as a minor affair across the mental vision of the lover of Him, only to enable the worshipper to learn to love Him more and cling to Him more passionately than ever. Knowledge, to the philosophers of higher love, was a necessity realised in the very process of love-culture. The duties of life ordained under this love-impulse were expressed in the simple dictum 'act ever in such a way as to show your love for Him and for everything that is His'. Even no-life revealed itself

to be a phase of real life not divorced from His jurisdiction of Universal life and Universal reality. Every unit of essential life in this domain of no-life was therefore part of His life, and man must live and act to shew his love for such a life.

We may now pause to consider how the great problems of life stood when the first cycle of Hindu Religious evolution was completed with the promulgation of the doctrine of *bhakti* or all-round participation in the great embodiment of all life.

One of the fundamental problems of religious philosophy concerns itself with the question—'Is life worth living?' So far as orthodox Hindu religious philosophy is concerned, this question however hardly arises at all. Life is to be lived through all eternity, for life can not die. All shades of orthodox opinion are agreed on that point. It may have its cycles of births and rebirths, till it is freed from the grasp of no-life, but it will persist in its own entity. Its mortal coils will vary in shapes, but it will know no change in itself. No good therefore raising the question, whether it is worth living at all, when live it one must. Even to Chárvaka, who recognises no life beyond the living body, the question is meaningless. If life must end with the dissolution of the body, one can not but think of making the most of it, so long as it lasts. Sorrow and misery, when they are inevitable, must be faced with cheerfulness. There can be no thought of putting an end to life, for nothing is to be gained there-by beyond life. On

all hands therefore the opinion is emphatic that life must be lived.

Orthodox opinion however makes a distinction between fettered life and liberated life,—life subjected to the Karmic Law of births and rebirths, and life released from the operation of this Law. That man should ever aspire to ultimate liberation is of course at once conceded by all. Therein you realise your highest life, best life, and fullest life. When such is the ultimate goal of life, can not then the question be fairly asked,—is *karmic* life, the life in bondage, at all worth living ? On this view, the question may seem plausible, but is still inadmissible in the form it is put. You can not get out of the meshes of Karmic life if you apparently cease to live. Death brings you no relief, but only shifts the sphere of your action The question is therefore not whether there is any use in living Karmic life, but is rather how to put to the best use a particular span of Karmic life, so that one may finally find his Karmic fetters dropping off of themselves. Man must always choose the right path of life, so that, in the end, life can recover itself and realise itself in its, full glory. Karmic life is to be lived as a matter of necessity, so long as your Karma does not cease to be Karma, is not released from the charms of no-life, and is not exalted to the sphere of all-life. Life must learn to live for life and nothing but life, and then Karmic life will cease to be Karmic life with its terrors of death,—of births and rebirths. Karmic or not, it must however be lived.

The admitted unsubstantiality of the jurisdiction

of Ma'ya' or no-life in the cosmic field may tempt one to think of the insignificance and unworthiness of Karmic life, but on closer examination, this apparent unreality of the cosmos is found to be an inevitable aspect of reality itself, for no-life is an important phase of life, and is not essentially divorced from life. Karmic life in the cosmos therefore is real in its apparent unreality, and is required to be lived nobly in conformity with the ideal of underlying reality of true iife. You can make it worthy if you choose, you can make it unworthy if you choose. There is no question of its fundamental unworthiness.

The charge is generally but erroneously levelled against Hindu religious philosophy, that it has no room for an optimistic view of life but is tainted with pessimism through and through. True, the *Karmic* law does not recognise that everything that happens happens for the good of man. It does not at the same time admit that man's lot is essentially and eternally miserable. Nothing happens in the world which the world does not deserve. The *karma* of man accounts for the happenings of life, good or bad. A calamity or a visitation which affects a particular set of men is richly deserved by them as punishment for their *karma.* The time it takes place is the one when the *karma* of each individual of the community is ripe for such fruition. Similarly a benevolent act of nature, say a good harvest or a timely shower, is a *karmic* reward. Serve universal life and universal life will serve you ; harm universal life and universal life will harm you. That is the golden

rule that regulates events in nature. It follows therefore that the weals and woes of life are essentially in your gift. You can hope for the best, if you act to the best interests of universal life ; you must expect the worst, if you worst serve the interests of universal life. A bright outlook or a gloomy outlook entirely depends upon your choice of the mode of life. Life is miserable if you make it so by your *karma* ; it is happy when your *karma* makes it so.

The so-called miseries of no-life again entirely disappear when it is submerged in an all-pervading reality of Life. True knowledge divests it of its terrors. No-life is truly miserable, but when it ceases to be so, with the birth of its true conception as an inseparable aspect of True Life, it ceases to trouble. Shall we then be right in saying that the Hindu philosophic view of life is essentially pessimistic ? Obviously not. On the other hand, there is better justification for the opinion, that if anything, the Hindu view of life is essentially optimistic. Life essentially lives in all its phases, through all vicissitudes and changes, through all eternity. Joy or *ánanda* is as much an essential ingredient of life as existence and consciousness, *sat* and *chit*. To live, it ever lives therefore in joy. Through all its apparent miseries there is an undercurrent of the feeling of joy in its possession of immortal existence, which no blows of mis-fortune can ever pull down. Not only that. It ever strives as an embodiment of the principle of activity to realise itself, to live a fuller life, no matter whether it chooses rightly or wrongly, and moves and inevitably feels happy in this

movement of self, for life in action is life in joy. The pangs of work are only superficial. They are the outward perishable features of underlying joy associated with the love of the work. No phase of life indeed is divorced from love of life and joy of life. All other feelings feed that one predominant sentiment. Can such a view of life be called pessimistic at all ?

If man must live, will he or nill he, is it permissible for him to freely choose his course of action ? Is he not a plaything of circumstances and his liberty of choice a mere myth ? Can he in any way rise superior to the conditions of life ? Do not conditions compel him to act and act in a particular way ? This nature of questions crops up almost at every turn of life. How should I act ? How should I proceed ? Have I again the right to put such questions to my-self ? To put the whole thing in a nutshell,—is my life free or not ?

It is one of the elementary principles of orthodox philosophy that freedom is the birth-right of life, Life left to itself is essentially free. Brought under the spell of no-life, it apparently loses its freedom, which it completely recovers as soon as it realises itself. It is in bondage, so long as it is chained by the fetters of Ma´ya´. In other words it is the Karmic life which can not get rid of the limitations of *karma*. When Karma ceases to be *karma*,—when life lives fully in conformity with the inspiration of itself, its freedom is restored. It then returns from the *baddha* to the *mukta* state.

Let us put the matter more clearly, Man born under the jurisdiction of the Karmic Law has his

whole inner and outer life, nay even the external conditions in which he is placed, all determind by his Karma. His cosmic likes and dislikes are shaped by what he has done not only in this life, but in all phases of his pre-existence. His body, the vehicle of his external activitives, is what it ought to be, to give full play to his inner tendencies, brought about by his Karma. His field of action, in all its varying phases, is determind according to his Karma; he moves where he deserves to move. These limitations are limitations of Karmic life. The whole range of man's Karmic life is an attempt to adapt his essential freedom to this sort of Karmic limitations. His freedom ever seeks to assert itself, makes him think himself free, when in fact he is deluded by No-life. He acts apparently under a rigid necessity, can not move a step beyond his Karmic restrictions, but fondly indulges in the belief that he acts as he freely likes to act. Alas! even the 'likes' are not his free 'likes', not to speak of the external conditions of their fulfilment. His absolute freedom is more an illusion, as everything that pertains to No-life. Still however the feeling is a reality, for it proceeds from the underlying feeling of free life in the movements of no-life.

How are schemes of virtues and vices, merits and demerits, possible in worldly life, when man has no freedom of his own under *karmic* limitations? Such a question naturally arises at once as soon as Karmic necessity is philosophically conceded. The problem is not difficult to solve. Karmic necessity implies of course restricted freedom,—freedom of

choice among alternatives fixed by Karmic conditions. Man is not therefore absolutely denied free choice—only he has no control over the conditions of his free choice. His intrinsically free life asserts itself under pre-determined restrictions. And the Hand that puts the restrictions upon the free agent only exercises the benevolent control of Eternal Reason. Man is called upon to exercise his choice in a field where conditions of fuller life and better life and higher life are not wanting under the providence of Divine care, the ever watchful goodwill of the Embodiment of absolute reason and absolute freedom. If man's choice does not lead to fuller life, it is his own fault, for he has chosen wrongly when the right thing was there to be chosen. His Karmic destiny may have shaped his alternatives but the alternatives must not be held as all hopeless for the prospect of better life. It is here, in the choice of a wrong alternative, that the question of a man's guilt comes in. His error of judgment is his guilt. His culpability amounts to that and nothing else in Karmic life. He is 'morally' virtuous when he chooses to act under conditions that lead to fuller development of his social life,—when he acts in conformity with the best interests of the massive life of the people among whom he lives and moves. He is vicious when he offends against the best interests of soical life at large. He earns merit by an act when he chooses to act under conditions of life that lead to the growth of life at large, to the welfare of the whole sphere of life. He sins against the mightly embodiment of all life when his choice of the mode of life injures

the best interests of Universal life. His moral and religious obligations are restricted by conditions, but they are still there. His voice of true life within takes intuitive cognisance of conditions of true life without, for the inner reason of an individual is essentially associated with Universal Reason, and can not but inwardly note the dispensations of that Higher Reason. To pay no heed to such voice is to commit a guilty act.

The sufferings of men in all the worldly phases are entirely due to the lapses of individuals. The accumulated Karma of a particular man, as well as of a particular community, always accounts for individual and general miseries and calamities. When a visitation overtakes a people, it is positively certain that the Karma of each individual of the group is then ripe for the imfliction of such a dire penalty. Universal life to fulfil its mission of the evolution of better life thus gives a rude awakening to the group of individual lives all of whom have grievously erred, not necessarily in the present life. It is only a sequel of the process of the readjustment of the higher life and the lower lives under the dispensation of All-life.

The path of fuller life is the path of happiness. Man to attain supreme happiness must strive to reach the goal of the fullest and the freest life. As he is intrinsically so, he has only to realise himself to reach his goal. The process of his self-realisation is the process of his life-evolution. How then can he realise himself? To answer this is to chalk out the whole scheme of correct life.

The Sátwata cult in which orthodox philosophy

culminated answered the question with its doctrine of all-life. To live in a way, whatever may be the conditions of life, so as to serve the best interests ot life in all its phases and all its stages is the only way to lead a genuine course of life. All acts, all thoughts, all feelings, must be subservient to this one end. All-comprehensive love of life must be the ruling passion of a man's life. That sums up all his hopes and aspirations, his mode of living, his goal of life. He is to live in love for everything that lives, and essentially there is nothing that does not live. Ultimately he is to realise himself in fullest love of and in glorious partnership with Him who alone lives and stands for Universal love,—for life is love and love is life. There is life all around, there is love all around. To respond to this life, to love is the only way to live. The Universal Life loves you and lives for you, and you are to reciprocate the love. He loves you and lives for you, and you are to show by your thoughts deeds and feelings that you really love, and live in love of, True Life. Not to do this is to court No-life and Death. Cosmic life and heavenly life are all alike to the man who knows how to live in love of all life in fullest reciprocity. To him No-life has no illusions. He grasps life and love everywhere. He is free wherever he moves; and he moves wherever he likes. His Karma is no Karma. In God he realises his life, be he some plant, animal, man, god, or His close comrade in the highest heaven.

Such a religious ideal of Universal life and Universal love naturally gave an impetus to and shaped national life's activities in conformity with the

great doctrine. The religious literature of the Hindus which appeared after the enunciation of this creed was for a long time to come full of details as to the modes of life to be lived by man to gain ultimate self-realisation in all-life. The Pura´nas and the Tantras which explained this view of true life were themselves enlarged and multiplied to work out the fullest and minutest details of human activities appropriate to life's changed angle of vision. The birth of a new religious life was followed by all-round vigorous expression of that life. A state of active life was the sequel of a new birth.

The period of active religious life, based upon *bhaktiváda,* was in its turn succeeded by a period of contemplative inactivity or no-life, when national religious life was called upon to look more closely within, to the exclusion of the external world, whereof the aspect of No-life was revised and painted the darkest by the subtlest contemplative genious of Sankara´cha´rya and his disciples and followers. Bhakti was merged in *jnána* under the pressure of the Ma´yic view of the Karmic machine.

For a time—a considerable time—the Sa´nkaric view held the field, but a philosophic reaction began to set in at the end. The Sri´, Rudra, Brahma and Sanaka schools of the Bhakti Cult sought to rescue all-life from the clutches of no-life. The spells of Ma´ya´ were soon dispelled. Jna´na itself was proved to be full comprehension of every unit of life in the all-comprehensive life. Rational love of Him, the embodiment of Reason and Love, emerged as the religious ideal for

humanity to follow. The ideal of active devotional life, obscured for a time by the rational conception of no-life in the Cosmos, was born anew in Reason and Love, in Full-life and All-life.

The Mediaeval period of Hindu religious history thus exhibited the three epochs of life, no-life, and renewed life, all based upon the great Bhakti-cult. The Modern period displayed similar stages with regard to *Rational Bhakti* when ultimately it closed under the auspices of Gauráṅgism with the enunciation of glorious *Emotional Bhakti* or *Prema.* A detailed examination of these phases and stages must now stand over for future treatment.

TIME-SCHEME.

It is customary to trace every phase of Hindu Culture to the *Vedic* period, and it is perfectly reasonable to do so, for Hindu culture is essentially *Vedic* Culture. The cultural history of the *Aryans* of Hindustan must start with the *Vedic* era. But what is the age of the *Vedas*? "The *Srutis*, the *Sabdas*, the *Vedas*, stand for fundamental sounds, fundamental language, fundamental *Mantras*, out of which has evolved the world of thought and existence"—so affirm the orthodox *Vedic* philosophers. "In their original character the *Sabdas* are co-eternal with permanent existence embodied in the World-God". If the Vedas as we have them thoroughly answer to this characterisation, then the question of the determination of the Vedic era can not arise at all. But whatever may be said of the theoretically elemental sounds as the permanent and eternal *Mantras* are claimed to be, the *Mantras* are mutilated distorted and fragmentary as available in this world of imperfections of ours (Vide D. A.), for pure knowledge and pure existence can never materialise in a world held in the tightest grip of perpetual change and perpetual death, and hence the *Mantras* are admitted as utterances, of course inspired, of ancient seers who had access to the Eternal Vedas when they raised their life and reason to the plane of Universal Life and Reason in course of spiritual self-elevation as implied in *tapasyá*, *yoga*, or *samádhi*. All *Vedic Mantras*

though they theoretically converged into Universal Laws or Rules of Karmic Life, called *Vidhis*, necessarily got mixed up with mundane affairs, uttered as they were in contact with and through the channels of worldly life. Here is then a loop-hole for history. The age of the utterances is the age of the Vedas. History is concerned with nothing more.

Unfortunately we have no adequate historic data for fixing the age of even these Vedic seers or *Rishis*. One historic fact however has been universally admitted and accepted from time immemorial in connection with these *Vedas*. All ancient chronicles agree that at the end of the Third Cycle, just on the eve of the Kali Era, there rose one *Krishna Dwaipáyana Vyása*, who with the masterly aid of his distinguished pupils compiled the Vedas and divided them into four dfferent *Samhitás* or compilations in conformity with the dfferent general features of the *Mantras*. This is the general orthodox view, and it is not necessary here to examine the western theory that *Vyása* was responsible for three compilations and not four. We are concerned here only with the age of this *Vyása*, and we have it unanimously and authoritatively fixed towards the end of the Third Cycle. This gives us an era about 3000 B. C. The *Mantra* texts must have been in currency from a time even long before that period The mundane affairs,—events, thoughts, and beliefs,—with which the utterances of the texts had avowedly got mixed up must of necessity be referred to still earlier ages. All this can be broadly said with regard to the times of the *Vedas*. Though the definite age of *Krishna*

Dwaipáyana Vyása, or *Veda-Vyása* is thus the anchor sheet of pre-historic Hindu history, it has been at the same time a source of immense confusion to historians of Hindu Culture of *Post-Vedic* periods. This has been due to the association of the name of Vya´sa with almost every phase of the growth of the essentially *Vedic* Hindu Culture. Whenever a new system of thought arose in Hindustan, it was not only sought to to be based upon some teachings of the *Vedas*, but the name of *Vyása* was generally sought to be connected with that department of thought some way or other, while the names of the Vedic seers themselves were utilised for similar purposes wherever necessary and possible. This was specially the case after the *Buddhistic* onslaught on Vedicism. *Vyása* then figured as a writer of a Philosophical commentary (*Yogabháshya*), an author of a Philosophical system (*Brahma Su´tra*) an author of a *Smriti* system (*Vyása Smriti*), a writer on polity (Vide M.), a writer on Astrology, (Vide Bhattotpala's commentary on Vrihajja´taka) He was again claimed as the author of all the *Purá nas*, and to crown all, the author of the whole of the greatest Epic *Mahábhárata*. When not the original author, he was often traditionally claimed as connected some way or other with the authors of the other systems, who themselves in most cases bore the sacred names of or claimed some affinities with the old Vedic seers. To seek therefore to fix a historic age from some alleged connection of the name of Vya´sa, or of a *Vedic* seer, is to court disaster. We must leave *Veda Vyása* at about 3100 B. C.

and allow other *Vyásas* to take care of themselves. The religious system of the Mantras dates from a period earlier than 3100 B. C.,—that is the only historic conclusion from the traditional age of *Vyása.*

That the religious system implied in the *Mantras* was subjected to a vigorous attack even at a very early period, before the rise of the Supplementary *Vedic* systems, will appear from the fact that this attack was primarily directed against 'the doctrine of unprofitable expenditure of food and of foolish charities', as implied in the Vedas, and not against the philosophical doctrine of permanent existence and permanent souls as explained by the Supplementary Vedic systems. Later heretic schools indeed grappled with the philosophic problems raised in the Supplementary *Vedas,* but the earlier creed of the *Páshandins* was simply pointblank straight opposition to the Vedic rites and ceremonies. That the Vedic creed and the Pakhandi creed directly opposed each other was indeed accepted as an established fact. (Vide—B.——

"पाषण्डिना मसद्वादै वैंदमार्गाः कलौ युगे ।" also
"यथा पापेन पाषण्डा नह्हि वेदाः कलौयुगे ॥")

The advent of the *Kali* era undoubtedly saw the rise of this *Páshanda* creed, and it is not improbable that the new epoch was itself given the name Kali to signalise the first stage of disagreement and quarrel among the Aryans of India.

That the heretic attack was almost immediately followed by the promulgation of the *Bráhmana, A'ranyaka* and *Upanishad* systems is to be inferred

from the fact that they are pre-eminently known as *Vedántas* or supplements to the *Vedas* proper otherwise known as *Mantras.* It is also evident that this Supplementary *Vedic* literature kept abreast of the times for a long subsequent period by progressive emendations of the earlier works on the one hand and the additions of newer and newer works on the other. Earlier philosophical views and later philosophical views got thus mixed up in this literature. The early rigid enunciation of the orthodox doctrine that the *Srutis* alone were the repository of truths was certainly responsible for this state of things. Every orthodox system that rose in ancient Hindustan invariably sought, as we have observed, to trace the germ of the system to *Srutis,* and interpretations of old *Srutis* were then not only twisted and strained, but even *Srutis* were manufactured or reconstructed, as necessities arose, for the convenient theory was always there, that *Srutis* were immeasurable and inconceivable in their extensiveness (*achintya* and *aprameya,* as *Manu* put it), and there were always lost *Srutis* to be discovered, fragmentary *Srutis* to be reconstructed, and disorganised *Srutis* to be reorganised. (Vide—D. A.). Philosophy of ritualism not only sanctioned but positively enjoined the manfacture af *Srutis* in case of the discovery of an accepted truth or an established custom (cf. होलाकान्याय). The earliest Vedic *Mímánsá* as adopted in the Supplementary Vedas apparently built its doctrine of Soul, Nature, and God, upon the Vedic principle of One Existence (एकं सद्विप्रा बहुधा वदन्ति), which was

therefore simultaneously Pluralism, Realism, Theism and Immanent and Transcendental Monism. *Karma*, as the *regulative* principle of existence, linked the three. This naturally gave an opportunity to the heretics to declare for an out and out materialistic system, for after all material existence alone counted as the foundation of everything. This explains the efforts of the materialists to demolish the triple entities. The *Karmayoga* or *Yoga* system, as Vedic *Mímánsa* now styled itself, now appeared on the scene, and argued the possibility of material (भूत) and nonmaterial (पुरुष) types and units of existence organised in one whole under the regulative impulse of *karma*, as inherent in pure existence. The *Sámkhyas* naturally seized this opportunity to preach the doctrine of rationality and materiality, for non-material units of existence of the *Yogas* were implicitly rational souls, and material existence alone was concerned with existence as generally understood. These Yoga and Sa mkhya systems unquestionably dominated philosophic thought in ancient India for a long long time, for all orthodox philosophical systems were sought to he grouped under these two, and orthodox Sanskrit literature knew of no other. (Vide K, G, B, M, etc). When Non-Vedic Jainism and Buddhism rose in the 6th century B. C. they had only to fight the Vedicism of the orthodox philosophical systems, for *Sámkhya* and *Yoga* had already done away with the theory of God, and left the Vedic religion in a crippled and maimed condition. The Jainas, as their literature shews, were contented when they demonstrated the inadmissibility of Vedic rites in a scheme of true

religion, but the Buddhists made short work of the whole system of orthodoxy, philosophic and religious, by their doctrine of no soul, no substantiality. This happened, as said before, in the sixth century B. C., as the age of Máhavíra and Buddha is historically known. That the tenets of Jainism began to be preached at an earlier period is claimed by the Jainas themselves, for they recognise earlier *Tirthankaras* or preachers, while Buddha, the Buddhists aver, was himself a 'Jina', though Buddha's doctrine obtained wider publicity and greater popularity almost from the start, undoubtedly owing to the more thorough-going nature of its opposition to orthodoxy.

The advent of Buddhism marks an important epoch in the history of Hindu Philosophic and Religious thoughts, not so much on its own account, as on account of the impetus it gave to orthodox speculations, thanks to the thorough-going nature of its assault upon orthodoxy. We thus find that between the rise of Buddhism and the re-establishment of Bráhminical supremacy in Hindustan under the influence of Chánakya, the mighty minister of Chandra Gupta Maurya in the fourth century B. C., a number of orthodox systems arose, one after another, avowedly to fight *Buddhism* and restore the ascendency of *Vedicism* The most important of these systems were of course the *Vaiseshika* and *Nyáya* systems on the one hand, and the *Pátanjala-Yoga* or *Samádhiyoga* system on the other, the first two choosing to fight under the banner of old (*Karma*)-*Yoga* philosophy, and the latter under the banner of old Sámkhya philosophy.

Up to the time of Chánakya indeed, orthodox

Anvíkshikí systems were divided mainly into two schools, (*Karma*)-*Yoga* and *Sámkhya*, as Kautilya in his *Arthasástra* and *Vátsyáyana* in his *Nyáyabháshya* observe.* All these systems recognised and restored One Supreme God above the cosmos as its Regulator and Law-giver, though they conceived His nature in different ways. *Nyáya* and *Pátanjala* establshed the direct authority of the Vedas, as direct communications from seers, who had realised the eternal truths and eternal laws as embodied in the ultimate realities, by self-concentration on the plane of those realities, for self was clearly recognised to be in that plane, no matter whether souls were to be regarded as explicitly rational or implicitly so. Vaiseshika also recognised the authority, but sought to make it out as a matter of inference on the ground of the unimpeachable veracity of the inspired seers, *siddhas*, and did not lay any stress upon the nature of the communications as directly inspired utterances.

These pro-Vedic systems were soon followed by *Vedántism*, that made One Entity all in all, and explained away at the same time everything other than that Entity. This was done by the author of the *Brahmasútras*, who was also a *Vyása*, unquestionably because he was the most thoroughgoing champion of Vedicism after the compiler of the Vedas themselves in the remotest antiquity. Traditions speak

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* Kautilya is of course another name for *Chánakya*, and old Sanskrit writers also identify *Vátsyáyana* with *Chánakya*, and call him besides as *Pakshila Swámí* and *Mallanága*, as *Nyáyabháshyakára*.

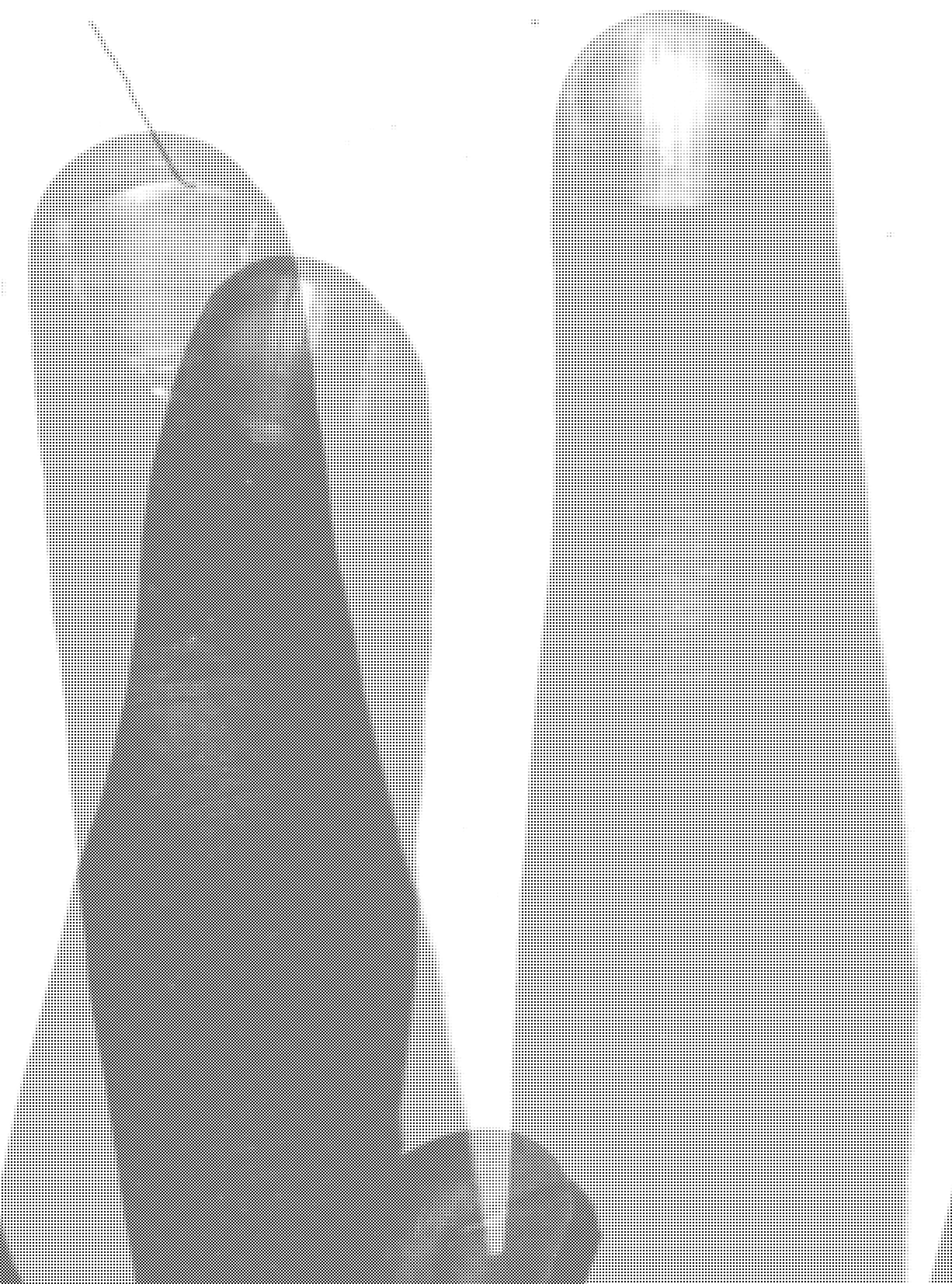
of his connection with the author of the *Nyáya Sútras*, as one of the latter's pupils, who revolted against his master's philosophic doctrines, and he is also credited with a scholium on *Pátanjálabháshya*, though he made short work of the philosophic doctrines of that system in the *Brahmasu tras*, just as he did with the *Vaiseshika* system adopted or advocated by his alleged teacher. Whether the Brahmasútras were in existence when Chánakya wrote is however a matter of some doubt, for the *Arthasástra* does not mention the *Vedánta System*, and though there is an incidental reference in the *Vátsyáyana-bháshya* to the One Soul theory (vide 1-1-22), it can not be affirmed with certainty, that it was a reference to the *Brahma-sútras*. In any case, the age of the *Brahma-sútras* must be placed in this period of Vedic revival, approximately about the third century B. C. Vedicism, thus thoroughly revived, soon made its influence felt through a mass of sacred literature. The *Smritis* "remembered" afresh the Vedic laws, the *Puránas* once again 'supplemented' the Vedic truths, the *Tantras* 'propagated' anew the essential Vedic doctrines, Their respective doctrines should be looked for in the proper places.

The new *Smritis* as close allies of *Vedántism* were almost the first in the field, though the *Vedántic* portions of the new *Puránas* and the new *Tantras* developed side by side with the new *Smritis*, as the cross references in the literature clearly prove. Even the old *Itihásas* now began to incorporate the tenets of revived Vedicism, and gradually gained more and more

in size, as they sought to do justice to rival claims of the different schools of revived Vedicism. There are cogent reasons even to suppose that the new *Smritis*, *Purânas*, and *Tantras*, were themselves also gradually amplified forms of earlier works, and now more or less changed their original characters, for almost everywhere are discernible traces and influences of older theories and older beliefs, older materials and older modes of treatment. † Vedicism now returned with an impetuous rush, and it carried everything before it. The rush began to make itself felt first in the third century B. C., contemporaneously with the establishment of Brahminic re-ascendency as observed above.

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† Originally any communication of a post-*Vedic Rishi* who of course did nothing more than recall the *Vedic* truths was honoured with the name of *Smriti*. Kapila's doctrine was thus *Kapila* Smriti, so also *Gotama's* Smriti, *Kana´da's* Smriti etc. Original *Dharmasa´stras* of various seers were also *Smritis*. *Tantra* was a name associated with every recognised post-Vedic school of thought, philosophic or ritualistic, orthodox or heretic. It was another name for *Sa´stra*, and not *Dharmasa´stra* only. That is the sense in which it is used for instance by *Gotama*, *Kautilya* and *Va´tsya´yana*. The Vedic doctrines of *Karma* and *Jna´na* in *post-Vedic* literature were frequently illustrated and elucidated by allusions to certain alleged earlier 'history', and such portions of the literature were therefore brought under the names of Pura´na and Itiha´sa.



CHAPTER I

Religion of the *Mantras.*

Earliest phase of the cult of Devotion.

SRADDHA'-BHAKTI

Every student of the *Vedas* knows that the main religion of the *Mantras* † consisted in holy rites and sacrifices required to be performed to gain the favour of particular gods. Generally speaking, these gods presided over the several departments of nature. All mundane affairs were conceived as entrusted to their care. People desirious of health wealth and prosperity must please these powers of nature. To their devoted worshippers, the deities were ever ready to grant the desired boons. Only they must be approached in the proper way. The process was simple in its general outlines. The sacrifice was to go through certain prescribed rituals, generally with the help of the priests. Hymns were chanted in the course of the performance of the rites invoking the presence of the god, whose favours were sought for. Oblations were poured into the sacred fire and prayers were offered. The god soon put in his appearance, of course, in his spiritual glory. His presence was felt, first by the priest and then by the worshipper. The prayers, it was understood, were granted.

In such a system, naturally, the rituals were apparently all in all. Indeed earliest writers on the

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† The texts of the four Vedas go by the name of *Mantras.*

essential doctrine of the Vedas emphasised only this side of the Vedic religion. This view was subsequently elaborated by Jaimini and his school, who even went so far as to hold, that if there were any portions in the *Vedas*, which had nothing to do with rituals, they might be looked upon as quite useless. To avert such a calamity, even texts, apparently concerned with non-ritual matters, must be interpreted as parts of some ritualistic injunctions. Such was the dictum of the oldest *Karmamímánsakas.* *

This view of the *Vedic* religion, though argued with great skill and ability, could not however command universal assent. Apart from the palpable injustice it did to a considerable portion of Vedic poetry, the authors of which in their flights of imagination, dealt with the ultimate problems of life, the view was too narrow even in its own sphere of application. The great importance of the rituals themselves in a scheme of *Vedic* religion was universally conceded. Could it however be regarded as the essence of the religion ? Had the head and the heart of the worshipper no say in the matter ? Was the insincerity of the sacrificer, who knew not what he did and said, to be condoned, so long as he scrupulously observed the prescribed routine ? Surely it would be poor compliments to the gods if they were pleased with mere shams. Thus a closer examination of the questions brought to light a grave

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† आम्नायस्य क्रियार्थत्वा दानर्थक्यमतदर्थानाम् (पूर्व्वमीमांसा)

It must be understood that Mimáńsa as a system existed from very early times, though reduced to its present form at a much later period -- namely the Sútra period of philosophy.

defect in the earlier view of the *Vedic* religion even on its ritualistic side.

What then should be regarded as the true essence of the religion which would take full cognizance of the rational and emotional sides of human nature? It lay in *upásaná* or *bhajana*, expressed in *namaskára, vandaná, sevá, archaná* and the like, all performed in course of or along with *stutis* or laudatory hymns. Fundamentally it was *sraddhá* which disclosed a genuine spirit of worship in the sacrificer † When the votary prostrated himself before the god, sang his greatness and glories, censecrated himself to his service, or adored the god with all the marks of respect due to him, he certainly breathed an air of religious purity ‡ When, as the basis of all this, he

† *Upasana'* or *Bhajan*—devotional worship
Namaska'ra—bowing down in reverence
Vandana'—acknowledging the greatness of some one
Seva'—serving
Archana'—worshipping
Sraddha'—devotion or genuine regard

Vide श्रद्धां देवा यजमाना ··· उपासते (R.V. X-15) भजे रथस्य सत्-पतिम् (R.V. X-60) महस्ते विष्णो सुमतिं भजामहे (R.V. I-156), अभजन्त धीराः (शुक्लयजुर्वेद पू, अ, IXX-52) श्रद्स्मैधत्त स जनास इन्द्रः (R. V. II-12) श्रद्धा हिते मघवान् (S. V. VIII- उ, प्र,) इन्द्राय स्तोत्रम् (R. V. VI-34) स्तोममिमं मम (R. V. I-I-10) अस्य व्रात्यस्य श्रद्धा (A. V. V-2-16)

‡ Vide—देवाँ वशिष्ठो अमृतान् ववन्दे (R. V. X-66)
नमो भरंत एमसि (R. V. I-I-I)
नमस्यन्ति कृष्टयः (S. V. I-I-5)
त्वष्टाकस्तं सपर्यति (S. V. I-2-5)
यां ते वशिष्ठोऽर्चति प्रशस्तिम् (S. V. उ, III)

put implicit faith in him and threw himself on his mercy, he could not but be on a high plane of spirituality. Of course, in the *Vedic* religion, this *sraddhá-bhakti* was in connection with the prescribed rituals. All the same, they referred to the discharge of the worshipper's duties with a clear head and a clean heart. He placed his reliance upon his god, and submissively prayed to him to come to his help in his difficulties.

The importance of this spirit of *sraddhá-bhakti* or respectful dependence upon God, which is undoubtedly the first step in a scheme of *bhakti* cult or the 'doctrine of devotion', was not lost upon the great sages of old. In the *Vedic* texts themselves, *sraddhá* is given a high place in a religious scheme. It is *sraddhá* or faith which brings on realisation of the *True*—""श्रद्धया सत्यमाप्यते" (शुक्लयजुः पू, अ, XIX). It is *sraddhá* or faith which is a most vital part of the rituals—"अस्य व्रात्यस्य चतुर्थोऽपानः श्रद्धा" (अथर्व्व XV-2-16). She is the mother of the whole world of rites as *mantra* is the father—"श्रद्धा माता मनुः पिता" (साम I-1-9). "*Sraddhá* lits the fire, *sraddhá* pours out the oblation. It is *sraddhá* that the god takes cognizance of in our prayers. Is she not then the Divine spirit of the rites ? Yes, she is the embodied spirit or goddess at whom the whole course of devotion is aimed. She is worshipped morning, evening and noon. She is to give the reward of piety. She is to grant prosperity. Let her inspire

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रक्षोऽसि सुग्रीवः (Y. V. पू, अ, X-28)

पशूनांपतये नमोनमः (शुक्लयजुः पू, अ, XVI)

विद्यावे चार्चत (R. V. 155)

the worshippar with the spirit of faith. * *Manu* who was universally acclaimed as the greatest authority on the *Vedas* among the ancients recognised nothing but the spirit of *sraddhá* in *Vedic* rites and accordingly characterised them as *sráddha*—मनुः श्राद्धशब्दं कर्म्म प्रोवाच (आपस्तम्बीय धर्म्मसूत्र)

This view of *sraddhá* is nowhere argued with such great force as in the course of a valuable dissertation in the *Mahábhárata—Sántiparva.* In view of the great importance of the subject we reproduce the whole of the argument here.

"How is it," arises the enquiry, "that the *Brahmin,* alone among all the castes, is qualified to perform the sacrificial rites, not only on his own behalf, but also in the interests of, and as an agent of, the other three castes ? If he alone is competent to do the holy rites, he alone can reap the fruits; for it is a universally accepted principle of religious philosophy that the reward always comes to the worker and none else—"नान्यकृतमन्यत्र फलति". The question is thus straightly put, and straightways comes the answer of sacerdotal philosopdy. "Yes, it is perfectly true that he must reap the fruits who sows the seeds. But what does eesentially constitute a sacrifice ? If one examines closely, one will find that the kernel of a sacrifice is in the *sraddhá* that leads to its performance and pervades it in all its stages and phases.

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* श्रद्धयाग्निः समिध्यते, श्रद्धया हूयते हविः।
श्रद्धां भगस्य मूर्द्धनि वचसा वेदयामसि॥
प्रियं श्रद्धे ददतः, प्रियं श्रद्धे दिदासतः
प्रियं भोज्येषु यज्वस्विदं म उदितं कृधि॥

A sacrifice loses its meaning if the spirit of *sraddhá* is withdrawn. *Sraddhá* herself is the *Yajna*—it is the spirit that presides over all its attendant ceremonies. She is the goddess of the sacrifice. And who is in possession of this *sraddhá?* Surely, not the priest who is merely deputed by another. It is he who engages the priest Let the *Brahmin* as the priest go through all the externals of the work. It is the formal or material side of the bnsiness that is entrusted to the *Brahmin's* care. He can not therefore hope to gain the religious reward It is not love's labour for him. For his formal work he is sufficiently remunerated by the *yajamána* or the employer. The question of his participation in the reward might have arisen if there had been no remuneration. Indeed it is universally recognised that the *yajamána* loses the reward when he does not remunerate the priest for the labours in connection with a sacrifice—"हतयज्ञमदक्षिणम्" But so long as the priest's formal work is paid for, and the *yajamána* has *sraddhá* in him, the reward, the whole of the reward, must go to him. When the priest performs the rites, he is permeated by the spirit of the *yajamána* with the latter's hopes and desires. But the spirit is of the *yajamána* and not of the priest. How can it be said then that the *yajamána* does not do the act, when it is his spirit that moves the priest? He is the prime mover in the sacrifice and it stands to

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श्रद्धां देवा यजमाना वायुगोपा उपासते ।
श्रद्धां हृदय्ययाकूत्या श्रद्धया विंदते वसु ॥
श्रद्धां प्रातर्हवामहे श्रद्धां मध्यंदिन परि ।
श्रद्धां सूर्यस्य निम्रुचि श्रद्धे श्रद्धापयेह नः ॥ (R. V. X-151)

reason that he must reap the fruits. Thus in short it is the *sraddhá* of the *yajamána* that constitutes the soul of a sacrifice, and entitles him to the full reward of the rites. *

It must not be inferred from the above that this view of *sraddhá* as the life of all religious sacrifices was strongly advocated only by later writers like the author of the *Mahábhárata.* The author of the *Mahábhárata* himself traces his view to older *Gáthás*. That such a view indeed commended itself to a respectable class of older thinkers will appear from the glorification of *sraddhá* in the *Vedic* texts referred to above. This view, it must be borne in mind, was in veiled opposition to the doctrine of the *Karmamímánsaka.* The latter, indeed, when confronted with the question that how the *yajamána* could derive any spiritual or material benefit from the

* Vide Maha´bha´rata Sa´ntiparva Ch 59.

अग्रे सर्व्वेषु यज्ञेषु श्रद्धायज्ञो विधीयते ।
दैवतं हि महच्छ्रद्धा पवित्रं यजताञ्च यत् ॥
दैवतं हि परं विप्राः स्वेन स्वेन परस्परम् ।
अयजन्निह सत्रैस्ते तैस्तैः कामैः समाहिताः ॥
यज्ञो मनीषया तात सर्व्ववर्णेषु भारत ।
ततः सर्व्वेषु वर्णेषु श्रद्धायज्ञो विधीयते"
अत्र गाथा यज्ञगीताः कीर्त्तयन्ति पुराविदः ।
वैखानसानां राजेन्द्र मुनीनां यष्टुमिच्छताम् ॥
उदितेऽनुदिते वापि श्रद्दधानो जितेन्द्रियः ॥
वह्निं जुहोति धर्म्मेण श्रद्धा वै कारणं महत् ॥
"नहि यज्ञसमं किञ्चित्त्रिषु लोकेषु विद्यते ।
तस्माद्यष्टव्यमित्याहुः पुरुषेणानसूयया ।
श्रद्धापवित्रमाश्रित्य यथाशक्ति यथेच्छया ॥

sacrifice on which he did not bestow his best care and labour, had but a halting answer to return which could hardly satisfy a philosophic conscience. He pleaded that the real doer was the employer,† but if the sacrifice was essentially in the formal act, the merit accrued from and lay in the rigid performance of the rites. The priest then must be the main actor and not the employer. The former should profit by the sacrifice and not the latter. It would not do to plead *Vedic* sanction for the performance of accompanying duties by the employee. If the employer really remained unconcerned throughout the course of the rituals, no analogy of popular concerns would suffice to convince unsophisticated reason, that in the sacred sphere of religion, the toiler who saw the work through, in all its phases, was to earn only his wages, and the capitalist to appropriate practically the whole of the earnings. Such a view might commend itself to a materialistic world dominated by capitalists, but surely religion must be allowed to stand on a higher plane. It completely ignored the spiritual side, by far the most important side, of a sacrifice. It laid undue emphasis upon the conventional side of the matter. It was to the eternal credit of orthodox philosophy that such a view, with its dangerous potentialities, was early combated, though circumstances at the time did not warrant its complete repudiation or wholesale denunciation. On a subsequent occasion we shall show how this saved the religion in a crisis—when heresy gathered its forces

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† अन्यो वा स्यात् परिक्रयाम्नानाद्विप्रतिषेधात् प्रत्यगात्मनि
(पूर्व्वमीमांसा)

to lead a furious onslaught on the foundations of the *Vedic* religion. For the present it will suffice to say, that the emphasis laid upon *sraddhā-bhakti* even in the earliset times, paved the way for a grander religion to raise its head, after ritualistic *Vedicism* was submerged under a flood of widespread heterodoxy and heresy.

Even in the *Vedic* age *sraddhā-bhakti* made its influence felt in many directions. Under its wholesome impetus, the *Vedic* religion progressed from polytheism to monotheism, for *bhakti* essentially stands for a broad comprehensive faith in One who is adored. It necessarily enlarges the spiritnal outlook and levels all spurious distinctions. It was authoritatively proclaimed, therefore, thanks to the gradual insistence of worshippers upon the possession of general powers on the part of their respective gods to grant all sorts of boons to the faithful, that One Supreme God was manifested in many and He it was who was known by different names.

इन्द्रं मित्रं वरुणमग्निमाहु
रथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्ति
अग्निं यमं मातरिश्वानमाहुः ॥

(R. V. 1—164,
reproduced in A. V. 1X 5 10)

"Him the sages call *Indra, Mitra, Varuna, Agni*; He is the Divine Eagle with His outstretched wings. One Existent, those versed in the *Vedas*, call by various names: Fire, Death, and Vital Air,—the Energy that brings forth the Universe,

the Principle that brings on change and dissolution and the Force that sustains the Universe."

The last line of this oft-quoted and famous verse unmistakably points to the threefold aspects of One Divine Principle of Existence or Life and foreshadows in substance the great *Sátwata* cult of which we shall speak at length on future occasions. That the speculations of the *Vedic* bards culminated in the doctrine of 'All-life', made it indeed possible for the cult of all-round life-devotion or *bhakti* proper to rise as the finest religious structure on the broad basis of *Vedicism*

The above decision about the fundamental unity of the Divine Principle at once hushed all controversy about the hierarchy of gods. It put the claims urged on behalf of particular gods in a totally new light. They were all the same god, the One God in many forms. Particular manifestations for particular ends. Surely, under such a doctrine, the worshipper was never in doubt about the proper object of his faith. His *bhakti* rested on a solid foundation. Not only this. The conception made it possible for a devoted worshipper of a particular Divine form to transfer to the Divine personality, the object of his adoration, the epithets and attributes of greatness associated with other manifestations, so that in all his difficulties he might stand before Him for help and deliverance. By this process of gradual devolution and evolution, at a later stage of the *Vedic* religion it was found that *Vishnu* had appropriated the substantial part of the greatness and glories of *Indra*, once the king of gods, and *Rudra or Pasupati*, of the Firegod, the god of

Universal energy.* The *bhakti* cult of the later age, therefore, had far more to do with these Divine forms than any others represented by the earlier *Vedic* deities ; for faith naturally turns to the Highest God or the God of life-energy, and both of them in their new roles conformed to this essential need of *bhakti.*

While the conception of Divine power underwent this sort of transformation, devotion itself gained in significance, depth, majesty and splendour. From one among many powerful personalities, all personified aspects of the forces of nature, it passed on steadily and surely to the One Person who combined in Himself all powers, rights and privileges, necessary to dominate the Cosmos in every conceivable way.

Throughout the foregoing, we have taken *yajna* or sacrifice as the main constituent of the *Vedic* religion. On a broad view this is correct. The religious duties which an ordinary man of the world was required to perform in the *Vedic* society were incorporated in the all comprehensive *yajna.* His charities (*dánas*), his vows (*vratas*) ‡ when he consecrated himself to the service of a god, his acts of self-purification, both of mind and body, (*yamas*), were all held as subsidiary parts of a sacrifice. Viewed even independently, in these spheres of

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* Vide the पुरुषसूक्त of नारायण ऋषि in the ऋग्वेद (x 91) reproduced in the अथर्ववेद (IXX-1-6), and the famous रुद्रसूक्त of यजुर्वेद (पू, अ, XVI)

‡ The hymns speak of 'आदित्यस्य व्रतम्' 'महेन्द्रस्य व्रतम्' वरुणस्य व्रतम् etc., etc,

religious activities, *sraddhá* apparently played rather a more important part, as they called forth the most sincere efforts of will on the part of the *yajamána*. *Sraddhá* permeated and elevated *yajna*, *dána*, *vrata*, and *yama*, all.

There was yet another which was rather the culminating phase of the *Vedic* religion *. We refer to *tapasyá*, the rigours and austerities of the ascetics, *munis* and *rishis* †. In their whole hearted devotion to their god, the ascetics relied more upon a purely spiritual course of religious activities. At this stage, they exclusively thought of the god and his glories, It was *sraddhá* out and out, pure and sublime. True, in the earlier stages of *tapasyá*, an ascetic did go through certain rites and ceremonies. But the sacrifice as the central part of religion was absent from *tapasyá*, though it was open to an ascetic to perform a sacrifice if he cared. Higher asceticism

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* "मुनयो वातरसना:" (R. V. X – 136), also 'यमन्वविन्दन् तपसा श्रमेण'। (A. V. IV-8 39)

† A life devoted to the service of God and self, as implied in *yajnas* and *vratas*, led, as the ultimate phase of the religion, to a life of rigorous self-renunciation exclusively devoted to the thought of God, and His greatness.

Tya'ga is indeed the basis of the higher religion of the Hindus on which were built Karmayoga and Jna'nayoga or Sannya'sa.

Cf, द्रव्यत्यागे तु कर्म्माणि, भोगत्यागे व्रतान्यपि।
सुखत्यागे तपोयोग: सर्व्वत्यागे समापना॥
(M. B. Sa'nti—222 ch.)

Even Premabhakti is nothing but the culmination of *tya'ga*, as it implies sacrifice of self (life) for All-life .

indeed was the triumph of the spirit of faith and devotion.

It must not be supposed however that the ascetics themselves preached anything but a sacrificial religion for the masses. The message that these seers brought to the people inculcated steady loyalty to rites and ceremonies, though they themselves as the 'cultured' mainly leaned to faith and devotion in their courses of action.

We have now indicated briefly the paramount importance of *sraddhá-bhakti* in the *Vedic* scheme of religion in all its phases. We have of course confined ourselves to the hymns of the scriptural portions of the *Vedic* literature. At this stage of religious development, *yajna* and *tapasyá* may be regarded as the two main channels of religious activities. Society itself was organised upon the basis tacitly accepted in this religion. The sacrificial fires originally lit by the *Bhrigus* and *Angirasas* to bind together *Manu's* people in one common tie of faith, hopes and aspirations, kept up for a long time a sense of solidarity among the *Aryan* peope of *A´ryabhu´mi.* This state of things however could not continue for all time. Disintegrating forces gradually set to work. The honesty and integrity of the preachers of the religion began to be questioned. The religion itself was subjected to a searching examination. Constituted in the way,as it was,its outward aspect made itself peculiarly liable to hostile criticism. At last when the attack was delivered in earnest, it came with considerable shock and violence. It shook the very foundations of the *Vedic* society and the *Vedic* religion.

CHAPTER II.

HERESY AT WORK.

Every scheme of religion for the masses, that has ever been devised, has always been presented with two sides, one the formal and the other the spiritual. The formal, material, or ceremonial side has ever represented the unreal outer life, while the spiritual or essential side, the true inner life of a religion. The religion of the *Vedas* was no exception to this general rule. Its external side was represented by a network of rituals to be completed under the guidance of an initiated priesthood. The inducements held out to the people to follow these religious practices were in the boons to be expected from the gods worshipped through the rites. These boons however were not always forthcoming. A *Káriri ishti* or rain-sacrifice was as often followed by rain as not. The orthodox plea, in cases of failure, was that there must have been some shortcomings in the doers. The routine must not have been scrupulously observed. There must have been some fault somewhere. The priest might have erred. The sacrifice might have gone wrong. A material might have been defective. Some way or other the sacrifice must not have been what it should have been. Such an excuse, though ever ready, could not, by its nature, always carry conviction. The ruinous cost of a sacrifice, without any tangible material results, was too much for a man of the world. The money spent in the purchase of

materials for a sacrifice, the sums of money given away in free gifts in the course of a sacrifice, the remunerations paid to the priests, were all found to go for nothing. Such unproductive expenditure, not to speak of the unproductive labour involved, could hardly be tolerated for all time. As for asceticism, society might not have been economically hit thereby. But did it always or ever achieve what was claimed for it ? That ascetics by their asceticism became strong favourites of gods was a view which scarcely commended itself to the sceptics. Such pretensions only deepened their suspicion. To all outward appearances, not only did the ascetics flitter away their valuable energies which might have been better utilised, to their own benefit, as well as in the interests of society at large, but they clearly sought to impose upon society, an unpardonable sin of commission—that was the notion entertained by many a thoughtful man of society. To this class of thinkers, the ascetics were the worst enemies of mankind ; for by a parade of superior wisdom claimed to have been gained in communion with gods, they easily deceived the masses who were induced to contiune to believe in the efficacy of a religious system palpably rotten.

When once this sort of scepticism seized people's minds, and with the growth of the social sense in its different aspects such scepticism was bound to appear, it did not long lack vigorous expression in outspoken quarters. As the *Vedic* religion had so long thriven only upon the prospects of material gains of its votaries, it found itself in a tight corner in the face of heretic onslaughts. It was soon

compelled to put its own house in order. But before we proceed to deal with the reformed religion, let us pause for a moment to consider the full force of the heretic revolution which affected so powerfully the whole course of ancient *Aryan* religion in this land of the *Aryans*.

Although referenecs to unbelievers, dissenters and heretics are not wanting in the *Vedas*, we have no detailed account in the *Vedic* literature itself of the original teachings of the earlier *pákhandins* or heretics. The sum and substance of what they taught, however, can be gleaned from the specious arguments attributed to *Jáváli*, who is said to have sought to dissude *Ráma* from fulfilling the promise made to his father, that he would renounce all claims to the throne in the interests of his stepbrother, and would himself go into exile for a long time and wander in the wildernesses of the Deccan. These arguments were avowedly based upon the original heretic doctrines. * They are thus set forth in the *Rámáyana* story.

"Prince, unlike ordinary people, you are endowed with an acute intellect and a high power of reasoning. Why should you wantonly abandon your fortune? What is a father? Don't you know that earthly relations are pure nothings? Nothing is gained by an undue regard for such relationships. Only a man devoid of reason indulges in this sort of idle

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* Cf. M. B. Sa'nti, Ch. 220. That seems however to be a later and more developed form of atheism, known as the Loka'yata Na'stika view.

hypocrisy. There is no father, no mother, no consideration for them. Man comes into the world alone and leaves the world alone. Father, mother, home, all worldly connexions, all worldly possessions are absolutely temporary. We hold to them for a short time, and no longer. They are ours so long as we are with them. Do not therefore rule yourself out of your father's throne and choose a path of misery and troubles. King *Dasaratha* was really none to you, nor you really anybody to him. It is by pure accident that the father begets the son or the mother bears the child. Why do you forego the advantages of this accidental temporary connection? Your father, the king, is dead and gone, and that is the ultimate lot of every thing that lives. It is now your chance to enjoy the royal fortune. Why not seize it? Don't follow a suicidal course. It will he to no purpose Do you think that the cause of virtue will be served? I pity you, if you seriously think so. We really know of nothing else but earthly gains. They are realised by earthly means Those who follow a course of religious piety really deceive themselves. They unnecessarily and unreasonably pass through a course of self inflicted misery in their lifetime, even though in possession of valued materials for happiness. When the time—the end—comes, they leave the world and all their resources behind. Do not believe that any thing ever reaches the dead man from this world? The claims that the departed fathers partake of the meals offered in obsequial sacrifices held for the purpose are mere humbugs. When people offer these things in

srádh they indulge in a sheer waste of valuable articles of food. Can a dead man eat? To ask another, a representative of the dead, to partake of the obsequial dinner is another piece of gross hypocrisy. If the food taken by one can go to another, then such ceremonies can also be performed in the interests of absent friends and relatives. Is it done? No, because the belief is not sincere, as it cannot be. The truth is that such religious injunctions have been framed by clever people simply to bolster up the doctrine of indiscriminate and extensive charity under a religious cover. Analyze all religious duties connected with sacrifices and vows and penances, you will find that at every stage they enjoin the fortunate possessor of wealth to spend for the benefit of others and give away as much as possible in gifts to the needy. But know it for certain, that after this life, beyoud this world, man does not live. Trust only what your 'direct knowledge' tells you and act up to it. Dismiss as unworthy of consideration anything based upon inferential knowledge or mere guess. Truth does not lie that way. I therefore exhort you to believe that your father has left you all for ever. Reasonably you are bound to him by no consideration. Your chance has come, and make the best and fullest use of it " *

* The original text of the *Ra'ma'yana* runs thus :—

"साधु राघव माभूत्ते बुद्धिरेवं निरर्थिका ।
प्राकृतस्य नरस्येव ह्यार्य्यबुद्धे स्तपस्विनः ॥
कः कस्य पुरुषो बन्धुः किमाप्य कस्य केनचित् ॥
तस्मान्माता पिता चेति राम सज्जे त यो नरः ।
उन्मत्त इव स ज्ञेयो नास्ति कश्चिद्धि कस्यचित् ॥

Any one who will carefully go through this piece of reasoning will find that it was wholly directed against the explicit and implicit religious doctrines of the *Vedas*. It acknowledged only one type of admissible evidence, namely the direct one, the result of sense-perception. Taking its stand

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यथा ग्रामान्तरं गच्छन् नरः कश्चिद्बहिर्वसेत् ।
उत्सृज्य च तमावासं प्रतिष्ठेतापरेऽहनि ॥
एवमेव मनुष्याणां पिता माता गृहं वसु ।
आवासमात्रं काकुत्स्थ सज्जन्ते नात्र सज्जनाः ॥
“पित्र्यं राज्यं समुत्सृज्य स नार्हसि नरोत्तम ।
आस्थातुं कापथं दुःखं विषमं बहुकण्टकम् ॥”
“न ते कश्चिद्दशरथस्त्वञ्च तस्य न कश्चन ।
अन्यो राजा त्वमन्यस्तु तस्मात् कुरु यदुच्यते ॥
वीजमात्रं पिता जन्तोः शुक्रं शोणितमेवच ।
संयुक्तमृतुमन्मात्रा पुरुषस्येह जन्म तत् ॥
गतः स नृपतिस्तत्र गन्तव्यं यत्र तेन वै ।
प्रवृत्तिरेषा भूतानां त्वंतु मिथ्या विहन्यसे ।
अर्थधर्मपरा ये ये तांस्तान् शोचामि नेतरान् ।
तेहि दुःखमिह प्राप्य विनाशं प्रेत्य लेभिरे ॥
अष्टका पितृदैवत्य मित्ययं प्रसृतो जनः ।
अन्नस्योपद्रवं पश्य मृतो हि किम शिष्यति ?
यदि भुक्तमिहान्येन देहमन्यस्य गच्छति ।
दद्यात् प्रवसतां श्राद्धं न तत् पथ्यशनं भवेत् ॥
दानसंवननाह्येते ग्रन्था मेधाविभिः कृताः ।
यजस्व देहि दीक्षस्व तपस्तप्यस्व संत्यज ॥
स नास्ति परमित्येतत् कुरु बुद्धिं महामते ।
प्रत्यक्षं च तदातिष्ठ परोक्षं पृष्ठतः कुरु ॥”

(R, Ayodhya, ch. 103)

upon this, it simply ignored gods or Divine Powers and demolished the vague notion of some sort of life after death. It then easily made short work of all religious duties which were imposed upon society by the cupidity of a priesthood. The idea of moral obligation, on this view, was pure delusion; for there was nothing to give a permanent character to the obviously temporary connexions of the world. "Live for the present, for the present alone lives," that was the kernel of the heretic creed.

This heretic criticism makes it quite clear that the earliest *Vedic* teachers, though they loosely spoke of a sort of permanent life, had no occasion to clearly distinguish between the permanent and the perishable sides of man, or for the matter of that, of anything that lived. So long as the conception of the immortal element was vague, the claims of the religious sense, which is to take cognizance only of immortal life in its various aspects, were necessarily weak. If there is nothing distinctly immortal in man, if there is nothing distinctly immortal above man, religious notions must be adjudged as aberrations of the reason. Nothing but the doctrine of a soul and a higher soul above perishable nature, nothing but the doctrine of one eternal life underlying and regulating all phases of life and death, can sustain the creeds about moral obligation and religious duties. So long as this was not clearly forthcoming, the heretics had practically the field all to themselves.

When straight-talking like the above began to be first indulged in in the *Vedic* society, we can well

imagine the stir it made among *Vedic* teachers. If the super-structure of the *Vedic* religion was to be preserved, its foundation must be closely examined and solidly strengthened that it might successfully withstand the heavy pressure of unscrupulous and remorseless attacks such as were directed by the heretics. The efforts of the best minds of the orthodox school were soon directed to this end. The result of their combined efforts, sustained labours, and prolonged deliberations, was a vast literature of religious philosophy which has been the source of inspirations to all the leading religious systems that have since sprung up in *Hindusthan.*

The hostile criticisms of the earliest heretic school were thus a blessing in disguise. But for them, *Aryan* mind would never have soared to the heights of those philosophical speculations which have been the wonder and admiration of the whole world. Out of evil cometh good, and in the present case it was the highest good. Life can never shew to advantage unless it meets with a clash and emerges triumphant out of it, and the religious life of the *Aryans* shone all the more brilliantly when the champions on its side had completely smashed the opposition of h-resy with newly forged weapons of philosophy. True *Aryan* philosophy indeed may be said to have risen to crush heresy and rebuild orthodoxy on the sound and firm basis of permanent life. To this we shall now turn. We shall soon see how the *bhakti* cult was really pushed a step forward by the heretic controversy, though of course in an indirect way; for *bhakti* in its highest and most oomprehensive sense

stands for religious devotion to true and eternal life, and it was precisely towards a vigorous search after the principle of eternal life for religious devotion that heresy drove orthodoxy in the end.

CHAPTER III

Speculations in the Supplementary *Vedas.*

Enquiries into the spiritual nature of man.

JNA´NA-KARMAVA´DAS

The religious doctrine of abstract devotion.

It has been clearly shewn that the *Vedic* teachers had only themselves to thank for the violent attack led against them and their cult by the heretics. Although unmistakably expressed in the hymns, these *Vedic* teachers or *Mi´mánsakas* in their eagerness to emphasise the practical side of the religion, had almost completely ignored the spiritual side. They had also dwelt too much upon the dubious material boons in the gift of the gods, but had scarcely touched upon soul-culture and moral elevation, associated with the religion, and inestimable boons in themselves. A religious creed that taught the people to live for others, to give for others, had the highest justification for itself. But the point had so long received scant notice. To lay oneself prostrate in all humility and in full faith before a Power that guides the destinies of man is the life and soul

of all true religion, and the hymns, as we have seen, were instinct with this spirit. But it had been scarcely recognised in popular discourses.

The shortcomings of the *Vedic* teachers were thus great and many. But they did not fail to rise to the height of the occasion when the existence of the religion was threatened and along with it the whole social fabric. The lines they chose for their action to counteract the evil were excellent and did great credit to the many qualities of their head and heart. They wanted to carry the people with them and undertook to unravel the inner mysteries of the religion.

To devise ways and means to fight heresy the *Vedic* teachers met in long and frequent conferences. Every *Vedic* student of conrse knows that the *Vedic* teachers had early recognised the value of such meetings *. In these *rishiparishads*, *rishisamghas* or *rishisamsads*, as these conferences were variously called, the sages now warmly debated the ultimate problems of life. Their deliberations were duly recorded. All subsequent *parishads* fully availed themselves of the decisions of their predecessors. For a long time, this sort of sages' conference became a regular feature of *Aryan* religious life and an institution to dispose of religious doubts and to keep the religious system abreast of times.

* "संगच्छध्वं संवदध्वं सं वो मनांसि जानताम्"

(R. V, conclusion)

"दशावरा वा परिषद् यं धर्मं परिकल्पयेत् ।
त्र्यवरा वापि वृत्तस्था तं धर्मं न विचालयेत् ॥ (M. S.)

By this way, the foundations of the religion were periodically re-examined, re-constructed and re explained to meet the exigencies of changing times; for it is impossible to imagine that heresy could be silenced once for all, and the people impressed absolutely, by the expositions, and interpretations of a single conference.

From the nature of the things disclosed above, we must expect different views on the problems of life, sometimes no more than different shades of opinion, authoritatively adopted at some of these numerous conferences. But inspite of this natural diversity of opinions or modes of expression among the several exponents, a sort of agreement about the fundamentals was reached almost at the very start. We shall now turn to these elementary principles of *Vedic* religious philosophy.

It is necessary however to point out at the outset that the *Vedic* teachers naturally ransacked the whole range of *Vedic* poetry to discover the traces of the essential philosophical principles in which the *Vedic* system would fit in. They were not disappointed in their labours. Highest poetry always contains the germs of sublime philosophy and the utterances of the inspired bards of the *Vedas* were no exception to the rule.

The theories of life and religion which the teachers found adumberated in the *Vedic* hymns were set forth by them in clear terms in what are known as the supplementary *Vedas*—the *Bráhmanas, A'ranyakas* and *Upanishads.* The *Bráhmanas* mainly dealt with the traditional ritualistic instructions, and

incidentally but deliberately, touched upon and revealed, the metaphysical views suitable for the rites. The *A´ranyakas* also dealt with religious rites, but in their higher aspect of spiritual culture ; and consequenty gave more pointed expression to transcendental ideas. In the *Upanishads* the philosophical views were practically all in all, embellished though here and there with suitable stories, with rites in the background. All these types of compositions, or rather expositions, were adapted to the needs of the times and to the tastes and capacities of those for whom they were intended.

Probably the most important of the theories promulgated by the sages, one that has exercised the most potent influence ever since it was launched, is what is known as the doctrine of *Karma*. Hardly any considerable body of philosophic opinion in *Hindusthan* has ever serionsly disputed its claims and questioned its validity. Even hetero dox *Bud dhism* swallowed it without a careful examination of its contents.

The doctrine of *Karma* teaches, as every student of Hinduism knows, that man reaps the fruits of his own *karma* or doings in life, both before and after death. His mental propensities are shaped in accordance with his *karma*, and when he leaves the stage, he is guided, his mundane form and nature are regulated, in his transmigration or rebirth, by the aggregate tendencies or resultant of his doings in life. He is born again in that form of the worldly being which provides the fullest scope for the realisation of his accumulated tendencies–*samskára, vásaná* or *ásaya.*

This is logical. An abrupt end of an unrealised force is unimaginable. So there is a sequel to apparent death. A new life is bound to come in the track of the old. Man's destiny will choose for him, from the most inactive, the darkest, or the most unenlightened form of life, *támasa yoni*, in plants and trees, to the most active and enlightened phases of existence, *rája-sa* and *sátwika yonis*, in man, or gods and demigods.* Nay more. His position in the social grades of man, *Bráhmana*, *Kshattriya*, *Vaisya* or *Súdra*, is determined by *karmic* predestination. † So also the case with the gods and demigods in their respective hierarchies. Man of course is the creature for action—whose activities primarily count. ‡ For the realisation of the aggregate tendencies, there is in store a series of rebirths. Some of these, in the forms of man, seriously complicate the agregate. Births and rebirths thus go on merrily, and apparently interminably, to the eternal agonies of the sufferer. To terminate the *karmic* troubles was the end of all true religion. But how ? This required a clear conception of the foundations of life in its inner and outer aspects. In other words, one must know clearly what was it that was affected by *karmic* law and wherein did the *karmic* law work, to get rid of its tyrany. If man was essentially bound by

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* योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म्म यथाश्रुतम्॥ (K. V.)

† धर्म्मचर्य्यया जघन्यो वर्णः पूर्व्वं पूर्व्वं वर्णमापद्यते जातिपरिवृत्तौ (D. A)
G.—'चातुर्व्वर्ण्यं मया सृष्टं गुणकर्म्मविभागशः

‡ G.—कर्म्मानुबन्धीनि मनुष्यलोके।

karma, there was no escape from its clutches. But was it so? Orthodox philosophy or the supplementary Vedas answered in the negative. How? Let us explain.

That man has an inner side, *átman,* persistent amidst all outer changes, had been early recognised, though somewhat vaguely. The soul, *jívátman* or *antarátman,** as the permanent substance to which all phases of consciousness must ultimately be referred, was now clearly recongnised. When the individual dies, it is his soul that persists, and, somehow or other, carries the *karmic* records and *karmic* impetus, and is again encased in a mortal body, *váhyátman* †, through which the inner impulses get full scope for action. Generally this process of births and deaths is to go on indefinitely.

Closely connected with the conception of individual souls was that of Nature, *Pradhána, Avyakta* or *Prakriti,* recognised as distinctly material, a vast field for the activities of the multitudes of individual souls, and perfectly organised for the dispensation of suitable joys and griefs as the rewards and penalties for the actions of man.

The conception of individual souls and Nature inevitavely led to another conception. Whose is the hand that organises Nature, guides individual souls, each to his proper place and makes an evenhanded distribution of joys and griefs among them? It is

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* अन्तरात्मा नाम श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः (A. U.)

† जायते म्रियते इत्येष वाह्यात्मा नाम (ibid.)

that of *One* who keeps contact with them but Himself stands above them, watches them vigilently and rules them justly. He is thus an *I'swara* who keeps the *karmic* machinery agoing as the Lord of Nature on the one hand and individual souls on the other *. In His essence He is of course pre-eminently the highest soul, *Paramátman.* § .

These three metaphysical conceptions indissolubly bound up with the *karmic* doctrine, and ultimately with the doctrine of immortal life, completely dominated the speculations of the *Vedic* teachers, engaged in quest of the basic principles of their religion. Firmly held together by the cement of *karmic* theory and immortal life, they have stood unshakable in their solidarity and have proved the safest foundation for Hindu religion in all its phases.

When the essential features of this philosophy were explained before the people, they immediately grasped its significance. 'Man' it was realised 'is something else than the body. Death is only an occasional phase in his eternal life. For each one of his acts in the course of human life he is responsible to a Higher Power. He can never escape the consequences of his doings. Any thing he does is either virtuous or vicious. Religion shews him the path of virtue.

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* प्रधानक्षेत्रज्ञपतिः (S. U.)
देवस्यैष महिमा तु लोके—येनेदं भ्राम्यते ब्रह्मचक्रम् (ibid)
ईशावास्यमिदं सर्व्वम् (I. U.)

§ निर्गुणः साक्षीभूतः शुद्धो निरवयवात्मा केवलः सूक्ष्मो निष्कलो निरञ्जनो निरभिमानः ··· सर्व्वव्यापी ··· इत्येष परमात्मा पुरुषो नाम ।
(A. U.)

For his eternal welfare he must therefore choose that. To pursue one's purely selfish vicious ends is to court disaster and ruin.'

When the greatness and glory of religion was thus established, all irreligious criticism was hushed, and the *Vedic* religion, which was the only religion in the field, once again commanded enthusiastic popular adherence. In conformity, however, with the doctrines enunciated above, the salient features of the religion underwent radical modifications. To these we now turn our attention.

A scheme of eternal life naturally opens up the dreadful prospect of prolonged misery on earth. To obviate this, it was asserted, that the individual soul once purged of worldly impulses, would be restored to its pristine purity and would not be liable to further imprisonment in bodily cells. This ideal was given the name of *moksha* or deliverance from worldly sufferings once for all.

The ideal thus set up was not however easy of realisation. So long as man is swayed by his propensions and passions, so long as he has his hopes and desires for earthly things, he is in the clutches of *karma*. If he can rise above them, he can then shake off the chains. Else the shackles will never fall off. But how to rise superior to world's inducements? Well to train the mind gradually upon the super-sensuous is the only possible way. To gain this object, the *Vedic* teachers promulgated an *upásaná* course of religion, thoroughly introspective and meditative*. When

* उपासनो य एषोऽनन्तोऽव्यक्तो नाम (J. U.)

the mind becomes sufficiently purified, it can be concentrated upon the conception of *Paramátman* or God in His supersensous glory. Mind at this stage cannot think of anything mundane. The individual soul then may be regarded as in the same element with the Divine Soul, and in direct contact and communion with Him. This is *upásana* or '*close contact*' proper and this was the course recommended for *moksha*. A regular course of *upásaná* in this sense gradually frees the individual soul by the very nature of the act.

It is easy to see in this form of *upásaná* only another phase of the cult of devotion. In the communion between soul and Soul, now clearly set forth as its main factor, it has emerged from its old cruder stage to a more refined one. It is still however *bhajana* or devotion in essence with *sradhhá* or higher faith in the background. † If it reveals the inner nature of the Higher Soul, that knowledge is rather a by-product or only the culminating phase of the devotion of the pure soul. *Upásaná*, indeed, at the top of its higher course, leads to pure knowledge or soul comprehension—*vidyá* or *jnána*—and becomes identified with it. It is not without reason therefore that later-day philosophers considered the terms as interchangeable to a great extent. From its very nature, the highest impersonal form of *upásaná* is

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परमात्मा नाम यथाच्चर सुपासनीय: (A. U.)

Several types of *upásaná* are set forth in *Aitareyáranyka*. Compare also *Chhándogya* and *Áranyaka Upanishads.*

† श्रद्धाभक्ती ध्यानयोगादवेहि (K. U.)

not for ordinary people. It is suited only to particular modes of life. When the *Vedic* society had become sufficiently organised with its four or five castes * and their distinct functions and duties, and when the higher castes had had well ordered stages of life, *ásramas*, this path of salvation through the highest form of *upásaná* was ordained naturally for those who embraced life-long studentship and celibacy, *brahmacharya*, or who were *yatis* at the last stage of life, or who by voluntary retirement from and renunciation of the pleasures of the world, *sannyása*, at an earlier stage, adopted the vow of asceticism (*tapas*). In other words salvation only for the absolutely dispassionate self-controlled people, who must be of course few and far between †. To men with ordinary distractions of life, who were debarred from this highest prize, the new philosophy held out also excellent prospects. Let all life be a preparatory stage for the highest life indicated above, and at each step the pious man will have nothing but encouragement. He must observe, without question, without any hope of earthly rewards, the obligatory duties laid down in the holy books and expiate his sins of commission

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* ब्रह्मक्षत्रविट्शूद्राः with निषादाः as the fifth.

† सर्व्वान् कामान् परित्यज्य अद्वैते परमस्थितिः (P. U.)

त्यक्त्वा कामान् सन्न्यस्यति (Sn. U.)

तपसा ब्रह्मचर्य्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्ते (Pr. U.)

तपसा ब्रह्मचर्य्येण श्रद्धासम्पन्नात्मा महिमानमनुभवति (Pr. U.)

तपसाह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्य्येण नित्यम् (M. U.)

सन्न्यासयोगाद् यतयः शुद्धसत्त्वाः ··· परिमुच्यन्ति सर्व्वे (M. U.)

or omission, voluntary or involuntary, by ac's of atonement (*práyaschittas*), and he is then sure to be purged gradually of the impurities of life that wrap up his soul. He may in addition do particular rites and sacrifices for the fulfilment of his particular desires. If done to perfection, which is however rarely possible, these selfish acts will answer his wishes. But in any case, his unfailing discharge of obligatory duties, *nityakarma*, and expiatory rites, *práyaschitta karma*, will carry him higher and higher in the scale of humanity. To be more explicit, the greater is his aggregate cleanliness in life, the better is his prospect for a higher form of human life, culminating in the life of the purest *Bráhmin*, the fittest person to imbibe and practise the lessons of *upáshaná* or *dhyána*. Henceforword his acts of duty, combined with his true appreciation of the Higher Soul that regulates all, will place him on the path that leads through intermediate stages of life to the highest life itself. This is the right Divine Road (*devayána*). So long, however, as all acts of life are not reduced to acts of duty and duty alone, even the best of pious deeds and religious rites will not entitle a man to a journey along the Divine Road. He may by certain religions acts and vows ascend to a higher form of life in heaven, nay even ascend higher and higher till he reaches the threshhold of the highest heaven where He, the Most High, reigns supreme, but his heavenly sojourn, unlike that of the man of duty and knowledge, is bound to terminate.

The man of selfish desires at the end of his sojourn returns to the earth. His path even in heaven

leads only to mortality and not immortality. It is *pitriyána* or the road to death. It is the desires of the mortal world that prove fatal to him. In the case of the man of true knowledge and true duty, such mortal desires are conspicuous by their absence. Even acts of apparently selfish mortal desires are transformed in his case into immortal acts of absolutely unselfish desires. By such acts of the world he gradually gets rid of the mortal afflictions of the soul and then with his inner reason aud inner light unclouded by mortal obscurity, he plants his foot firm on the road that leads to absolute immortality.*

From thc foregoing it will be clear that the old *Vedic* system of religous rites enjoined mainly for the realisation of worldly desires was in the new order of things given an avowedly back seat. For the preparatory stage of spiritual culture, religious work must be severely unselfish and free from mortal distractions to bring the worshipper nearer and nearer to the *Paramátman*, the embodiment of eternal and imperishable life.† Thus the quest of earthly gains of the earlier age was now supplanted by the quest of life eternal and immortal. And life itself was recognised as eternal and immortal in its essence. The question of religious culture reduced itself to the question of life's self-realisation or self-comprehension. *Bhaktiyoga* in the form of true *upásaná* points this way. Life here draws to life and grasps it in its own rational element. That is the soul of *upásaná* proper, better known as *dhyánayoga*.

* अविद्यया मृत्युं तीर्त्वा विद्यया मृतमश्नुते ॥ (V. U.)

† सं (प्राण देवं) देवा - उपासांचक्रिरे (Ai. A.)

CHAPTER IV.

MATERIALISM RAISES ITS HEAD.

The theories of soul, nature, and God, based upon the *Neo Vedic* speculations about a permanent basis of life, placed on plausible grounds the injunctions about the expenditure of food and money for the satisfaction of the gods and manes, which was the essence of ordinary *Vedic* sacrifices, and against which had been directed the concentrated fire of the first heretic attacks. The offerings of the earthly worshippers were outward tokens of love and gratitude for and devotion and loyalty to the beings above, the worshippers and the worshipped all bound together by ties of mutual good will in one great chain of imperishable life. In view of the system of complete universal co-ordination under the directing power of the Supreme Embodiment of Life, the vibrations of the hearts below cannot but reverberate in the hearts above. The response is bound to follow. Absolute callousness is unthinkable anywhere in a creation pervaded inplicitly or explicitly by rational sensibility. There can be no disputing this view once the premises of Hindu theistic philosophy are accepted. Heresy, therefore, mnst challenge the fundamental principles of re-organised orthodoxy if it must live and flourish among the masses.

The heretic school of *Vrihaspati* and *Chárváka* accordingly joined issue with the orthodox thinkers on these very points. Adhereing, as usual, to the evidence of the senses, they rejected an undying

permanent principle of consciousness in man. "Such a substance as soul, had it existed, would have been touched, tasted, smelt, heard or seen. No body ever even pretends to have done so. To induce people to believe in the existence of a thing impossible on the face of it is nothing but a fraud upon human reason. Consciousness itself, of course, is a phenomenal fact which cannot be ignored. But wherein does it inhere ? In the tangible body, say somewhere in the cerebral region, and nowhere else. It rises in the body as a by-product of the activities of the bodily organism itself, like so many other phenomena in nature, and falls away, when the mechanism that brings it into existence is disrupted. There is nothing strange in this. So if there is an *átman*, it is nothing but a part of the body, as the seat of phenomenal consciousness."

This demolition of the orthodox theory of the soul makes unnecessary any separate refutation of the other parts of orthodox philosophy. That philosophy is built up solely for the benefit of the permanent man. Once his permanancy is withdrawn, the wheel of *karma* breaks down hopelessly. No God is needed to turn the wheel. No life history of man is to be searched for in inanimate nature. The whole course of nature is as it must be.

With such a view of life, the ultimate object of man's life, his *purushártha*, is nothing but material happiness or sensual pleasure. For every thing ends with death and death is absolute. All the talk of the orthodox school about the existence of a heaven or a system of heavens is rank hypocrisy. To justify the

inhuman cruelty of the slaughter of animals in sacrifices by the belief that these animals are to gain access to heavens is therefore to indulge in pure nonsense. One might as well kill one's old father in the same sacred cause. *Moksha* is nothing but the dissolution of the body which is equivalent to death. Eveay body sees it, and a quest of the unseen is unreasonable. All duties prescribed for the purification of the soul, for the attainment of heaven, or for ultimate salvation, are wholly useless. * The traditional denunciations of *Vedicism* by the *Lokáyata* school proceeded on such lines. †

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* "यावज्जीवेत् सुखं जीवे न्नास्ति मृत्यो रगोचरः।"
"न स्वर्गो नापवर्गो वा नैवात्मा पारलौकिकः।
नैव वर्णाश्रमादीनां क्रिया वा फलदायिका॥" (Vrihaspati)
"पशुश्चेन्निहतः स्वर्गं ज्योतिष्टोमे गमिष्यति।
स्वपिता यजमानेन तत्र कस्मान्न हिंस्यते? (ibid)

† They were out and out materialists and were socalled for the popularity of their creed

Cf. Also—दृश्यमाने विनाशे च प्रत्यक्षे लोकसाक्षिके। आगमात् परमस्तीति ब्रुवन्नपि पराजितः॥ आत्मना ह्यात्मनो नित्यं क्लेशमृत्युजरामयम्। आत्मानं मन्यते मोहात्तदसम्यक् परं मतम्॥ अथचेदेवमप्यस्ति यल्लोके नोपपद्यते। अजरोऽयममृत्युश्च राजासौ मन्यते तथा॥ अस्ति नास्तीति चाप्येतत्तस्मिन्नसति लक्षणे। किमधिष्ठाय तद्ब्रूयाल्लोकयात्राविनिश्चयम्। प्रत्यक्षं ह्येतयोर्मूलं कृतान्तैतिह्ययोरपि। प्रत्यक्षेणागमो भिन्नः कृतान्तो वा न कश्चन॥ यत्रतत्रानुमानेऽस्मिन् कृत भावयतोऽपिच। नान्योजीवः शरीरस्य नास्तिकानां मते स्मृतः॥ रेतो वटकणीकायां घृतपाकाधिवासनम्। जातिस्मृतिरयस्कान्तः सूर्य्यकान्ताग्निमोक्षणम्॥ प्रेत्यभूतात्ययश्चैव देवताभ्युपयाचनम्। मृते कर्म्म निवृत्तिश्च प्रमाणमितिनिश्चयः॥

M, Sa´nti 220;

CHAPTER V.

Rise of distinct philosophical systems to support orthodoxy—Devotion to religious duty and abstract self.

YOGA & SA´MKHYA.

From the nature of the onslaught of the materialists, it was evident, that orthodoxy to defend itself must first of all make serious attempts to attack the fundamental conception of valid evidence as entertained by the *Lokáyata* school. So long as sense-perception alone was allowed to be in undisputed possession of the field, there was no hope for the *jnánakarmaváda* of the *Vedic* teachers. The orthodox systems of *ánvi´kshiki´* * or Mental and Religious Philosophy therefore set about in right earnest to examine the modes and sources of correct knowledge in man along with the problems of life and religion.

The systems that arose for this great purpose were conveniently divided under two heads by later writers. The one type of dissertations that chiefly concerned itself with *jnána* was known as *Jnánayoga* or *Sámkhya* system, while the other that dealt with *karma* was called *Karmayoga* or simply *Yoga* system. †

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* प्रत्यक्षागमाभ्यामीक्षितस्य अन्वीक्षा, तया वर्तत इत्यान्वीक्षिकी

(V. B.)

† सांख्य योगो लोकायतञ्च (K.)

The A. V. by implication gives Mi´ma´nsa´ as the system of first philosophical thoughts. (3-6-449)

Karmami´ma´nsa´ and A´tmami´mansa´ must have been older

In this way *Sámkhya* and *Yoga* were the two leading orthodox systems of Hindu philosophy in ancient India. *

Excepting the few aphorisms known as *Kápilasu´tra* on *jnána* which are however of doubtful origin, we have no elaborate old philosophical treatises bearing on *karma* and *jnána*. The teachings on these distinct heads must have been confined within traditional circles or *sampradáyas*. We have ample evidence from later day litarature that in these traditional schools, cults of *jnána* and *karma* had reached a high stage of development. The *Puránas*, the *Tantras*, the *Mahábhárata* are full of the teachings of these two schools. *Upanishads* like *Swetáswatara*, which may be of posterior origin, refer to them in unmistakable terms. The doctrines taught in these systems are

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names of *Yoga* and *Sa´mkhya*. The *Maha´bha´rata*, the *Puranas* and the later *Upanishads* frequently speak of such *Sa´mkhya* and *Yoga* systems. Even the Vedas speak of *Yoga* in this sense, of course by suggestion The laterday *Yoga* system of philosophy was the result of the attempt to adapt the view of true *karma* as meditation to *Sa mkhya* and was thus an appendage to it.

Cf. "यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते"
"ज्ञानयोगेन सांख्यानां कर्म्मयोगेन योगिनाम्।" etc. etc. (G.)
"योगे योगे तवस्तरं वाजे वाजेहवामहे॥" (R. V. I-30.)

* "न रोधयति मां योगो न सांख्यं धर्म्म एव च।" (B.)
"न साधयति मां योगो न सांख्यं धर्म्म उद्धव।
सर्व्वासामपि सिद्धीनां हेतुः पतिरहं प्रभुः।
अहं योगस्य सांख्यस्य धर्म्मस्य ब्रह्मवेदिनाम्।" (ibid.)
"निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्म्मसु।
तेष्वनिर्विण्णचित्तानां कर्म्मयोगस्तु कर्म्मिणाम्॥ (ib:d.)

indeed scattered throughout the post-*Vedic* sacred books of the Hindus.

From a perusal of the 'six philosophical systems' of orthodox Hinduism one can easily conclude that these systems incorporated much of the earlier philosophical views represented by old *Sámkhya* and *Yoga*. They were indeed subsequent adaptations and improvements suited to the needs of the times in which they flourished. Meanwhile it is only meet to remark that the *Sámkhya* school and the *Karmamímánsá* school of these 'six systems,' though they profess to deal with *Sámkhyayoga* and *Karmayoga* respectively, are not to be taken as fully and exactly representing the older views under these two heads. There should not be any mistake again about the *Pátanjala Yoga-darsana* being the exponent of the earlier *Karmayoga* or *Yoga* system. The names *Sámkhya* and *Yoga* underwent considerable changes in meaning by process of time

Whatever may have been the full contents of the earlier *Sámkhya* and *Yoga* systems, we may take it that they rejected *pratyaksha* as the sole means of true knowledge, and fully demonstrated the admissibility of inferential knowledge and revealed knowledge. They had no difficulty in shewing that without inferential knowledge the amenities of life or *lokayátrá* would completely cease all round. Invariable association of things is an indisputable fact based upon the widest and most valid experience or *pratyaksha*, and whenever one comes across a thing invariably associated with another thing, he quickly infers the existence of the other thing along with it. As for

knowledge revealed, *Rishis* or sages, free from passion and not at all liable to mistakes, have, voluntarily and out of sheer kindness for men, vouched for the impersonal *Vedic* pronouncements and that must carry conviction. In the highest stage of spiritual culture, highest truths, unknown and unknowable otherwise, flash upon the saintly mind—for the true inmost life of man participates in One Great All-life, the source of all truths and realities,—and that knowledge out of itself finds expression in suitable utterances in the mouths of the sages, and who will doubt the veracity of such testimony ? *Vedic* utterances are of such character and hence their evidence is unimpeachable.

This is the sum and substance of the views on valid testimony or *Pramánaváda* as we gather from the whole orthodox philosophical literature of the Hindus. * It may be noted in this connection that the *Nyáya* system of the later group of 'six' schools extensively deals with this question of *pramánaváda*, although all the systems have some thing to say on the point, and are not always in agreement with one another, and even among different sections of themselves, as to the number, details and theories of

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* वेदानां निजशक्त्याभिव्यक्तेः स्वतः प्रामाण्यम् (S. S.)

"वेदेषु साक्षात्कर्त्ता नोपलब्धः। तेन स्वमहिमानुसारेण तावदर्थो बोद्धव्यः। स चापूर्व्वात्मकः प्रतीयते।" "आप्तोपदेशः शब्दः" "आप्ताः खलु साक्षात्कृतधर्म्माण, इदं हातव्यम् अयमस्य हानिहेतुः, इदमस्याधिगन्तव्यम्, अयमस्याधिगमनहेतु, रिति भूता न्यनुकम्पन्ते।" "हन्त वयमेभ्यो यथादर्शनं यथाभूत मुपदिशाम, त इमे श्रुत्वा प्रतिपद्यमाना हेयं हास्यन्त्यधिगन्तव्य-मधिगमिष्यन्ति इत्येवमाप्तोपदेशः।" (V. B.)

valid evidence. † The view indicated above however is open to least criticism from the orthodox standpoint.

We may now turn to the original philosophical views proper of the *Sámkhyas* and *Yogas*. On this we have some thing on the authority of *Vátsyáyana*, one of the oldest and most authoritative commentators of *Nyáyadarsana*.

It is pointed out by *Vátsyáyana* that both the *Sámkhya* and *Yoga* schools agree in insisting upon examining truths by all means of valid testimony (प्रमाणैरर्थस्य ग्रहणम्). There is however a remarkable divergence of opinions between them regarding their decisions on some of the most fundamental philosophical problems.

"नासत आत्मलाभः, न सत आत्महानम्, निरतिशयाश्चेतना, देहेन्द्रियमनःसु विषयेषु तत्तत्कारणेषु च विशेष इति सांख्यानाम्"*

"पुरुषकर्मनिमित्तो भूतसर्गः, कर्महेतवो दोषाः प्रवृत्तिश्च स्वगुणविशिष्टा श्चेतना, असदुत्पद्यते, उत्पन्नं निरुध्यते, इति योगानाम्"

The *Sámkhyas* hold—a thing can not come into existence which did not potentially exist before; that which exists can never be completely wiped out of existence; units of pure general abstract consciousness exist by themselves, behind and beyond all phases of concrete consciousness, as the *ultimate*

† प्रत्यक्ष, अनुमान, शब्द, उपमान, अर्थापत्ति, अभाव, सम्भव, ऐतिह्य —perception, inference, revealed utterance, analogy, implication, negative knowledge, probability and historic tradition, are the several *prama´nas* dealt with in the Schools and the *Pura´nas*.

* Cf. G.—'ना सतो विद्यते भावो नाभावो विद्यते सतः।'

conscious substrata or souls ; specialisation of consciousness takes place in connexion with things through the media of which it finds outward material expressions, namely, the mind, the sense-organs, the body, the material qualities, and the very causes that call them forth.

The *Yogas* hold—material beings come into existence on account of the *karma* of individuals ; *karma* alone is responsible for the evils (passions) of love and hatred, as well as for the impulses that arise out of love and hatred, and long for self-realisation ; consciousness does not exist in the abstract but is always referred to its qualities or modes of material expression ; that which did not exist comes into existence ; that which exists drops out of existence.

It is quite possible to build up two distinct philosophical systems in all their completeness out of the materials thus set forth. Evidently on the most fundamental points the views of the two schools are in sharp conflict. If the *Sámkhyas* are emphatic on the principle of the existence of 'souls' as ultimate centres of pure consciousness, without any reference to material existence, the *Yogas* are no less emphatic on the principle of the existence of soul substances as units of pure *existence* without consciousness, in their ultimate or initial state, where they are absolutely pure, and unaffected by external impressions.

The activities of individual souls bring in all the miseries of births and rebirths according to the *Yoga* system. According to the *Sámkhya* system all the activities are transferred to the domain of *Prakriti*

and the 'soul' is unaffected thereby in any way whatsoever. The *Sámkhyas* indeed are forced to the doctrine of a migratory individuality, *lingasaríra*, subject to the *karmic* law. It is material in its constitution and is liable to disruption in *Prakriti* when *karma* leaves it and stops its activity. The *linga deha* may be called a false soul, or lower soul, in as much as it controls all the elements—*manas*, *ahamkára*, *buddhi*—of materially reflected consciousness or reason. There is, it may be noted, in the essence of matter, a principle called *sattwa* which enables it to reflect the light of reason, and this principle is most prominently represented in the internal senses—*manas*, *ahamkára* and *buddhi*—which constitute the lower soul, although the other principles of materiality, force—*rajas*—and inertia—*tamas*—also claim shares in its formation.

A creation entirely new in the material world is unthinkable according to the *Sámkhyas*, but quite possible, rather the only thing possible, according to the *Yogas* In a like manner, absolute death is out of the question so far as *Sámkhya* is concerned, but *Yoga* is not inclined that way.

Consistently with their philosophical theories, the *Sámkhyas* set up the ideal of complete emancipation from the bondage of material creation as the highest aim of religion. And that ideal is realised by nothing else but by regular concentration on the knowledge of the absolutely pure nature of the soul, to the complete exclusion of material pursuits, which are the sources of all pain, attendant on births and rebirths. Thus the path of salvation, on this view, must lie in

dhyána or abstract contemplation or stoppage of functional activities of external organs with the mental gaze fixed upon the soul. In other words consciousness turned to itself is salvation. *

The *Sámkhyas* apparently discovered a shorter cut to salvation than the exponents of the old system of *upásaná* as directed to the *Higher Soul—Paramátmá* or *I'swara.* It was however still the *upásaná* of the soul itself, and as such, the element of devotion was still the predominant feature of the religion adapted to the *Sámkhya* system. It is of course superfluous to point out that *Vedic* rituals the *Sámkhyas* completely excluded from the scheme of their sublime religion. Such a religion therefore could not be for the ordinary people of the world. And the *Sámkhyas* were quite outspoken on the point. "*Jnánayoga* is for those who have been disgusted with and have discarded all *karma*—all materialistic or worldly desires." † They of course allowed *Vedic karma* as a lower form of religion; but it was simultaneously denounced as impure on account of the prescribed slaughter of animals; its rewards were cried down as transient, and unfair since unevenly distributed, invariably leading to jealousies, for it was well known that even heavenly

* नास्ति न मे नाहमित्यपरिशेषम्—अविपर्य्ययाद्विशुद्धं केवलमुत्पद्यते ज्ञानम् (S. K.)

This theory of exclusive conciousness or reason is responsible for the name *Sa'mkhya.*

"अत्यन्तदुःखनिवृत्तौ कृतकृत्यता" "ज्ञानान्मुक्तिः" 'ध्यानं निर्विषयं मनः' 'वृत्तिनिरोधात्तत्सिद्धिः' 'वैराग्याभ्यासाच्च'। (S. S.)

† निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्म्मसु (B.)

existences were terminable and there was a hierarchy in heaven itself. ‡

We have so far assumed the old *Sámkhya* system as dualistic and realistic—a doctrine of a multitude of souls and one *Prakriti* with her manifestations as organised Nature. But from the various accounts in the *Bhágawata* and the *Gi'ta* we are led to infer that even in early times there was something like a monistic and idealistic construction of the *Sămkhya* philosophy. "One principle of *Reason* bifurcates itself in *Prakriti* and *Purusha*. The multitude of souls are emanations from *Purusha*, as the various phases of creation are from *Prakriti*." This in effect is what the *Bhx'gawata* holds up as the old *Samkhya* doctrine.* Such a system would of course make *dhyána* or *upásana* of the idividual soul turn on its universal aspect. Salvation on this view would not only be emancipation from material bondage on the part of an individual soul and eventual settelement upon itself, but a full comprehension of the illusory nature of the fetters of

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‡ "सत्त्वविशुद्धिक्षयातिशययुक्तः" (S K.)

"वायव्यं श्वेतच्छागमालभेत" etc. etc.

' कर्म्मचितो लोकः क्षीयते" (Chh.)

"सोमो राजा" "इन्द्रो राजा" "वरुणो राजा"

* "अथ ते संप्रवक्ष्यामि सांख्यं पूर्व्वैर्विनिश्चितम्। यद्विज्ञाय पुमान् सद्यो जह्याद्वैकल्पिकं भ्रमम्॥ आसीज्ज्ञान मथोह्यर्थ एकमेवाविकल्पितम्। तनुमायाफलरूपेण केवलं निर्विकल्पितम्। वाङ्मनोऽगोचरं सत्यं द्विधा समभमद्बृहत्। तयो रेकतरोभावः प्रकृतिः सोभयात्मिका। ज्ञानं त्वन्यतरोभावः पुरुषः सोऽभिधीयते॥" (B.—II)

Prakriti and of the essentially all-comprehensive character of the soul itself.

We may menti on here in passing that this latter construction of the *Sámkhya* philosophy found far wider favour among old philosophical thinkers than is generally recognised. The whole *Sámkhya* doctrine of *Kapila* which is implied to have been followed in the *Svetáswataropanishad* is based on this view.* It is however really the *Vedánta* doctrine in another garb. The Higher Soul is the ultimate substance of rationality and materiality combined, according to this view. Only the element of joy is not yet recognised in this *Sámkkya* conception of the soul.

In any case, the religion of the *Sámkhyas* is simplicity in itself. A cultivation of the true knowledge of the essential nature of man is the keynote of the creed. The claims put forward on its behalf in the *Gíta* are not at all exaggerated.

"The real man is never born, he never lives in the worldy sense, he never dies. Nothing of the

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* आत्मा केवल आत्मस्थो विकल्पापायलक्षण: ।
एवमन्वीक्षमाणस्य कथं वैकल्पिकोभ्रम: ।
एष सांख्यविधि: प्रोक्त: संशयग्रन्थिभेदन: ।
तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा द्यं तन्मुच्यते सर्व्वपापै:
ऋषिं प्रसूतं कपिलं यस्तमग्रे—ज्ञानैर्विभर्त्ति जायमानञ्च पश्येत् ।
यच्च स्वभावं पचति विश्वयोनि:—पाच्यांश्च सर्व्वान् परिणामयेद्य:
सर्व्वमेतद्विश्वमधितिष्ठत्येक: ।'
एको देव: सर्व्वभूतेषु गूढ़:—सर्व्वव्यापी सर्व्वभूतान्तरात्मा ।
कर्म्माध्यक्ष: सर्व्वभूताधिवास:—साक्षी चेता: केवलो निर्गुणश्च ॥

world affects him. In his universality he comprehends everything. A religion based purely upon this view is the permanent religion of man—it knows no beginning, no end. Sins of commission or omission are out of place here unlike in a religion based on rituals. The moment it is cultivated, the very moment man feels free in salvation from all the terrors of worldly misery. It can give quietus to any chance of rebirth even though embraced at the moment of death" §

But, as we have said, this naked beauty of the *Samkhya* religion cannot appeal to the imagination of a worldly man engaged in the pursuit of material objects It has no gorgeous prospect to offer to him. For him therefore the *Karmayoga* is ready with its brilliant pictures of blissful existence in heaven. This attractive scheme is thus unfolded :—

Every one knows that each act of life leaves an impression on the soul. You feel pleasure when you hear a sweet song. That immediately creates a desire, *ichchhá*, in you to have more of it in future, immediate or distant. You come across an unseemly sight. You are at once repelled. You dislike it want never to have it again. You are filled with abhorence or repugnance—*dvesha*. Thus man's likes or dislikes are formed in the whole course of his life. They remain imprinted on the soul as impulses for future

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§ "अजो नित्यः शाश्वतोऽयं पुराणः।" "मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः" "येन सर्व्वमिदं ततम्" "नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते—स्वल्पमप्यस्य धर्म्मस्य त्रायते महतोभयात्" "नैनं प्राप्य विमुह्यति" "स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्व्वाणमृच्छति"

actions. Man's state of existence after death is necessarily determined by his accumulated tastes and distastes. There is no immunity from it. Adaptability of inner and outer nature is natural. The material soul, so long as it retains consciousness, can never shake off acquired cravings. What then religion should attempt? Obviously it must guide the activities of man in undertakings which will open up a road to permanent unalloyed blissfulness. Such happiness is attainable in heaven—*swarga.* The *Srutis*, the infallible guides, clearly indicate this path. It lies through the performance of sacrifices. *

All duties, it must be clearly recognised, even those that are apparently non-ritual, are really parts and parcels of a great life-scheme of sacrifice which covers all legitimate activities. Notwithstanding all that is said to the contrary, they are in a sense all *kámyas,* acts prompted by cravings for a higher and better life, the obligatory and expiatory duties not excepted. Life is sacrificed or devoted to these duties for its own sake.

From the *Sámkhya* point of view this doctrine of an ever joyful soul in heaven is of course impossible; for as nothing can emerge which did not exist before, happiness as a permanent and essential element of the soul can not be realised. In its pure state, the soul, in their opinion, can only be in a condition of abstract unspecialised consciousness and nothing better. Joys and sorrows in this world are

* "यन्नदुःखेन सम्भिन्नं न च ग्रस्तमनन्तरम्।
अभिलाषोपनीतञ्च तत् सुखं स्वःपदास्पदम्॥"
"स्वर्गकामो यजेत" (श्रुति quoted in भाष्यभाषा प्रकाश)

simply phenomenal acts of knowledge, due to favourable and unfavourable circumstances, in which the lower soul is placed. *

To the *Karmayoga* school, or more briefly the *Yoga* school, as *Karmayoga* was called in olden times, this problem, however, presents no difficulty whatsoever. They hold, as we have seen, that a new element can arise—**असदुत्पद्यते**—and the soul, which is originally a blank substance, takes on specialised forms of consciousness—**स्वगुणविशिष्टाश्चेतनाः**—in contact with external creation. In heaven it is in joyous consciousness. †

To the *Karmayogins* the rites and the *mantras* are the essence of religion. The universal *karmic* law of life is *Divinity* in the abstract. And embodied as it is in its entirety in the impersonal and eternal sound forms—*Nityasavda*—of *Vedic mantras*, there can be no other manifestation of Divinity—gods or *devatas*,—than these *mantras* themselves. Wholehearted devotion to them accordingly is the only thing to be insisted upon.

The *Yogas*, consistently with their theory of the accession of joy, introduced, by implication, an important element into the conception of religion. It was all round *pri´ti—pri´ti* in conception, initiation, execution and completion of sacrifices. *Dharma* was to be prompted by the prospect of eternal and uninterrupted joy as the highest reward. This view exercised a tremendous influence on the snbse-

* "अनुकूलवेदनीयं सुखम्—प्रतिकूलवेदनीयं दुःखम्।"

† This theory of accretions possibly accounts for the name *Yoga*.

quent course of religious evolution in Hinduism, as we shall see later on.*

From the elements of philosophy of this *Karma-yoga* system, as referred to before, it is quite easy to see, that liberation of the soul, somewhat in the *Sámkhya* sense, will not be entirely out of place in the philosophy of *Karmayoga.* Such *moksha* indeed is thus described in *Prakaranapanchiká—Tattwáloká prakarana* : —

"आत्यन्तिकस्तु देहोच्छेदो निःशेषधर्माधर्मपरिक्षयनिबन्धनो मोक्ष इति सिद्धम्। धर्माधर्मवशीकृतो जीव स्तासु तासु योनिषु संसरति। तयोरेकान्तोच्छेदेऽपगतदेहेन्द्रियसम्बन्धः समुत्खात—निखिलसांसारिकदुःखबन्धनो मुक्त इत्युच्यते। कथं पुनरशेष-धर्माधर्मपरिक्षयः ? न तावदुपभोगेनैव। अनादिशरीरसन्तति-सञ्चितानां भोगसमये संचीयमानानां कर्माशयानामनन्तानां च सम्भक्तेः। उच्यते—यः खलु सांसारिकेभ्यो दुःखेभ्यउद्विग्न स्तदनुषङ्गशवलेभ्यश्च सुखेभ्योऽपि गतस्पृहो मोक्षायोत्तिष्ठते, स तावद्बन्धहेतुभ्यो निषिद्धेभ्यः प्रत्यवायहेतुभूतेभ्योऽभ्युदयसाधनेभ्यश्च निवर्त्तमानः सन् उत्पन्नपूर्व्वौ धर्माधर्मौ भोगेन क्षतावपि क्षयं नयन् शमदमब्रह्मचर्य्यादिकाङ्गोपबृंहितेन आत्मज्ञानेन न स पुनरावर्त्तत इत्यपुनरावर्त्तये चोदितेन निःशेषकर्माशयं नाशयन् मुच्यते"

"When the whole stock of destiny due to *karma* is completely exhausted, the individual soul refuses to be connected again with a body. It is well

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* फलतोऽपि च यत् कर्म नानर्थेनानुबध्यते। केवलं प्रीतिहेतुत्वात्तद्धर्म इति कथ्यते (B B.P.)

known, that the soul is born and reborn, so to say, in worldly bodies, only so long as it carries the destiny resulting from *karma*. When this is gone for ever, bodily connexions stop; all senses of worldly pleasure and pain are rooted out. In such a state the soul may be called *mukta* or liberated. A question may arise—how to make short work of all *dharma* and *adharma*, the whole of the destiny accumulated? By realisation in the world? That is impossible. They have accumulated for a long, long time, in the course of innumerable bodily existences. They are accumulated even when in course of bodily realisation. They are infinite in mumber and extent. To get rid of them by satiety is unthinkable. There is however a way out. If any one is really disgusted with the world by its afflictions, and has genuinely left off all cravings for mixed worldly pleasures, and wants to be rid of them once for all, he must turn away not only from proscribed acts, sinful in their nature, but also from prescribed religious acts, leading to gradual advancement in the scale of existence, culminating in heavenly life, as both such acts cause his imprisonment in bodily cells. He will then get rid of that part of his accumulated *dharma* and *adharma* by realisation in the world which has led to the particular birth for the very object. And the whole of the remainder of his accumulated destiny will be destroyed by the cultivation of pure self-knowledge, and by those acts of self-abnegation which uphold self knowledge, such as the well known practices connected with the control of the mind, sense organs, and bodily cravings. This will of course

be in pursuance of the *Vedic* prescription which enjoins self-knowledge for those who want that their soul may not return to the world. Then the soul becomes free absolutely and wholly."

A pure soul on this view, it is needless to repeat, will be nothing but a unit of pure existence, as the school, unlike *Sámkhya*, cannot even think of absolute unspecialised abstract conscionsness, without any reference to concrete things of knowledge The *Nyáya Vaiseshika* doctrine of liberation really represents this old *Karma yoga* or *Karmamímánsa* view, consistently with their *asadutpttiváda*, apparently taken from *Yoga*, *Nyáya* emphasising pure *moksha* and *Vaiseshiká* new accretions.

From what has been said about the characteristics of this *Yoga* religion, we gather, that in its worldly aspect, *pravritti marga*, it essentially teaches nothing but earnest and joyous devotion to *duties* as gods in expectation of happiness in a better state of existence, and in its higher aspect, that of renunciation or *nivritti márga*, it emphasises ascetic devotion to the soul itself in its highest state of abstraction.

In their broader aspects the *Sámkhya* and the *Yoya* cults may be said to be supplementary to each other. The *Sámkhyas* pleaded for a peaceful life of retirement, while the *Yogas* for a noble and pious worldly life of genuine sacrifices. This estimate of course leaves out of consideration the peculiar *moksha* cult of the *Yogas* explained above. It was however in all probability only a later development. In any case it was never emphasised. Else the school would

not have come in for such severe castigation at the hands of the author of the *Gítá.* †

The *Gíta* really found the system literally *irrational* at the top. But it professed to champion *Vedicism*, and made *Vedicism* popularly attractive. That was a valuable asset.

Hence the *Gítá* school of thought adapted the *Yoga* views to their own creed, and then passed off the reformed doctrine under the name of genuine *Yoga*, much in the same way, it is to be feared, that they remodelled the old rational *Sámkhya* philosophy on pantheistic lines favoured by them. But of this development we shall not speak now.

The remarkable features of the devotion cult unfolded in the two doctrines have already been clearly indicated. For god, the one, *Sámkhya*, substituted the human soul itself in its characteristic purity of Reason, and the other *Yoga*, nothing

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† यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः।
वेदवादरताः पार्थ नान्यदस्तीतिवादिनः
कामात्मानः स्वर्गपरां जन्मकर्मफलप्रदाम्।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति।
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम्।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते॥

"They give utterance to tempting words. Fools they are. They insist on *Vedicism.* They acknowledge nothing else. They are full of worldly cravings. They hold np only a prospect of splendours and pleasures. Their creed is a crowded mass of rituals. These lead to nothing but births and renewed *karma.* Heaven is their highest goal. To these people immersed in pleasures and splendours completely attracted by them, the ideal of a settled mind fixed in highest contemplation can never commend itself"

more than *Vedic Duties* or *religious Karma.* Indeed *A'tman* or *Karman* according to one or the other, is the *I'swara* that commands all devotion. No need of an extraneous principle in such simplified creeds. † Nor should there be any difficulty about the *upásaná* of *karma.* If a unit of *abstract consciousness* (चित्) can be an object of *upásaná*, there is no reason why a unit of *active existence* (सत्) can not be so with reference to its activities. The latter is indeed more comprehensible, while *upásaná* of pure Existence as such is only on a par with *upásaná* of Reason. *

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† Cf. यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनः ।
बौद्धा बुद्ध इति प्रमाणपटवः कर्मेति मीमांसकाः ॥ (महिम्न स्तोत्रम्)
ब्रह्मा येन कुलालवन्नियमितो ब्रह्माण्डभाण्डोदरे ।
विष्णुर्येन दशावतारगहने न्यस्तो महासंकटे ।
रुद्रो येन कपालपाणिरटनं भिक्षाटनं कारितः ।
सूर्यो भास्यति नित्यमेव गगणे तस्मै नमः कर्मणे ॥
"ततः परं ब्रह्म परं बृहन्तं यथानिकायं सर्व्वभूतेषु गूढ़म् ।
विश्वस्यैकं परिवेष्टितारम् ईशं तं ज्ञात्वाऽमृताभवन्ति ॥ (S. U.)
Also 'मुक्तात्मनः प्रशंसा उपासा सिद्धस्य वा' (S. S)
'ईदृशेश्वरसिद्धिः सिद्धा' (ibid)
'यद्यस्मदभिमत आत्मेश्वरो भवेद् भवतु' (अनिरुद्धभट्ट on the *Su'tra*)

* *Karma* is life. Abstract life is pure existence. *Contemplate* it behind individuals and the Universal. Active life follows life's innate principles, the *Karmic Law,* individually and Universally, and starts in finer *Akasa,* which is the ultimate cause of all active material existence and is composed of eternal sound elements, The *mantras* represent the sound elements. Hence the worship of *mantras* as *devatas* along with *Karmic Law* as *Iswara.* In *Karma* life *sacrifices* itself materially.. *Mantric* sacrifices point that way. Hence the worship of *Karma* as *Yajna.* This is *Yoga* in brief,

CHAPTER VI

Sa´mkhya and *Yoga* subjected to fierce criticism.
Heresy and orthodoxy meet on the common
platform of self-contemplation.

JAINISM, BUDDHISM, THEISM & PAN-THEISM.

The pro-*Vedic* but fundamentally godless speculations of the *Sámkhyas* and the *Yogas* satisfied no party. To the heretics, they did not go far enongh in their boldness of philosophical dogmas. From the standpoint of orthodoxy, they had gone too far. No wonder that the systems were soon subjected to a heavy crossfire from both sides.

The *Jainas* were the first to open the attack upon orthodoxy.† They concentrated their fire upon its most vulnerable side. It was the unquestioned acceptance of the infallibility of the *Vedas* and the *Vedic* cult. What was the most prominent feature of the *Vedic* religion ? 'Sacrifices' undoubtedly. What was the essence of a great sacrifice? The sacrifice of an animal, not self-sacrifice. Even the orthodox *Sámkhyas* had admitted so much. But they had not taken courage in both hands They had spoken apparently with two voices. What they had disapproved in true religion, they had approved in popular religion. Why? What is objectionable on the part of the wise does not cease to be objectionable when accepted by the unwise. A sin is always

† Jainism flourished long before the advent of *Mahaví´ra* Even king *Rishava*, of remote antiquity, who became a *sannya´si´*, is claimed as a *Jaina* (vide B I-3 and v-4, 5, 6.)

a sin committed by whomsoever. Deliberate murder can not but adversely affect the murderer's inner life. Else the whole doctrine of *karma* falls to pieces. It will not suffice to say that the slaughtered animal revives in a glorious form in heaven or anywhere else. That does not exempt the murderer's soul. It is religiously murdered thereby. The obnoxious impulse sticks to it *

The spirit of *hinsá* is indeed at the root of all worldly evils. Once it is let loose, it manifests itself in innumerable forms. The religion of the *Vedas* is unmistakably based upon it in all its phases. The very first requisites to be provided for on the occasion of a sacrifice contribute to *hinsá*. Wine, flesh, honey and the figs are all murderous items in a scheme of religious murder. Forcibly taken out of sentient beings, full of sentient beings or sources of origin for sentient beings, not to speak of the specially pernicious effects of wine and honey, these articles of a sacrificial meal only serve to emphasise the all-round murderous aspect of a sacrifice. There can be no compromise, no temporising, with such a scheme of religion. The integrity of the prophets of this religion must be considered as open to challenge. Their testimony on the face of it is inadmissible, when they barefacedly advocate a cult

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"ध्रियतां जीवो वा, मा, धावत्यग्रे ध्रुवं हिंसा"
"यस्मात् सकषायः सन् हन्त्यात्मा प्रथममात्मनात्मानम्"
"हिंसायामविरमणं हिंसापरिणमनमपि भवति हिंसा"
(अमृतचन्द्रसूरि in पुरुषार्थसिद्ध्युपाय)

of murder.* Tradition and hearsay will not save them. They must be judged by what they preach, and the value of their views to be estimated by the service they render to humanity and the whole sphere of beings by their teachings. Weighed in this balance they have been found wanting. No false sense of respect for the past should therefore

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मद्यं मांसं क्षौद्रं पञ्चोदुम्बरफलानि यत्नेन ।
हिंसाव्युपरतिकामै र्मोक्तव्यानि प्रथममेव ॥
मद्यं मोहयति मनो मोहितचित्तस्तु विस्मरति धर्मम् ।
विस्मृतधर्माजीवो हिंसामविशङ्कमाचरति ॥
रसजानां तु जीवानां योनिरिष्यते मद्यम् ।
मद्यं भजतां तेषां हिंसा संजायतेऽवश्यम् ॥
अभिमानजुगुप्साहास्यारतिशोककामकोपाद्याः ।
हिंसायाः पर्यायाः सर्व्वेऽपि च मारकसन्निहिताः ॥
न विना प्राणविघाता न्मांसस्योत्पत्ति रिष्यते यस्मात् ।
मांसं भजत स्तस्मात् प्रसरत्यनिवारिता हिंसा ।
यदपि किल भवति मांसं स्वयमेव मृतस्य महिषवृषभादेः ।
तत्रापि भवति हिंसा तदाश्रितनिगोतनिर्मथनात् ॥
आमास्वपि पक्वास्वपि विपच्यमानासु मांसपेशीषु ।
सातत्येनोत्पादस्तज्जातीनां निगोतानाम् ॥
आमां वा पक्वां वा खादति यः पिशितपेशीम् ।
स निहन्ति सततनिचितं पिण्डं बहुजीवकोटीनाम् ॥
मधुशकलमपि प्राप्य मधुकरहिंसात्मको भवति लोके ।
भवतिमधुमूढधीको यः स भवति हिंसकोऽत्यन्तम् ॥
स्वयमेव विगलितं योगृह्णीयाद्वा छलेन मधुगोलात् ।
तत्रापि भवति हिंसा तदाश्रयप्राणिनां घातात् ॥
योनिरुदुम्बरयुग्मं प्लक्षन्यग्रोधपिप्पलफलानि ।
त्रसजीवानां तस्मात्तेषां तद्भक्षणे हिंसा ॥ (पुरुषार्थसिद्ध्युपाय)

stand in the way of the rejection of their guidance. For infallible guides in religion, whose utterances can really be regarded as inspired, we must therefore look elsewhere than in the *Vedic* seers.

Such a guide, the *Jainas* found in *Mahávíra*, the first organiser, and in this sense the founder of their sect, a blameless and dispassionate saint versed in the lore of universal wisdom, and, to a modified extent, in his renowned followers and successors in the apostolic line of succession, the great *Tirthankaras*. The doctrines taught by them fully satisfy the *Jaina* conscience. The *ágama* or religious creed communicated by them can bear the gauntlet of the fiercest rational criticism, so aver the *Jaina* school. It can therefore be accepted without reservation or any hesitation No claim is made that it is impersonal and self-authorised in its origin. Such a claim, as made by the orthodox school for their *Vedic ágama*, is indeed preposterous. A system that is not sanctioned by the authority of direct or indirect evidence can hardly ever carry conviction *

The metaphysical doctrine adopted by the *Jainas*, whereupon is buiit the whole structure of their no-murder cult of religion, can be thus stated briefly :— The soul *jíva* or *chit* is a centre of consciousness. That consciousness in its pure condition is one of abstract happiness. In course of migrations through the universe, the so-called organised *achit*, through beings, stationary or moving, *sthávara* or *trasa*,

* ज्ञानं प्रमाणं—तत् (प्रमाणं) द्वेधा, प्रत्यक्षेतरभेदात्
(परीक्षामुखसूत्र of माणिक्यनन्दिन्)

ranging from the least sentient elemental and vegetable bodies to highly rational creatures like men and gods, this consciousness passes through an infinite variety of experiences, pleasant and painful. *Karma* takes the *jíba* through these experiences in the domain of nature. Religious work, so long as it is prompted by cravings for happier life, only takes the *jíva* up in the scale of existence. Broadly speaking, this course of religion is for the worldly people or *srávakas*, and is pre-eminently based on a cult of *ahinsá* or no-murder. When religious work is prompted by a genuine desire to have nothing to do with worldly joys and griefs, *karma* becomes ascetic in character. Such ascetics are *sramanas* By a course of asceticism an inspired state is reached, when the liberated soul of the saint, the *siddhapurusha*, has easy access to the highest truths and highest powers, the essential characteristics of the pure soul. The cultivation of such a life is in complete *samádhi* or soul-concentration and soul devotion, whereby the soul recovers its state of pure reason of unsurpassed brilliancy and inherent joy. *Moksha* consists in the implied cessation of all *karma* and the consequent dropping of the bonds of the world and the cravings for worldly things *

Close upon the heels of the *Jainas* came the *Buddhists* to join issue with orthodoxy on the spiritual usefulness of the *Vedic* religion. They aimed their blows at the same vital point of *Vedicism*, e. g.

* *Jaina* comes from *jina*, a self-controlled ascetic

अभावाद्बन्धहेतूनां निर्जरायाश्च यो भवेत् ।
निःशेषकर्मनिर्मोक्षः स मोक्षः कथ्यते जिनैः ॥ (धर्मशर्माभ्युदय)

the sacrificial part of it, as the *Jainas* had done. The arguments ran practically on the same lines. The complaint was the same—the *Vedic* religion fell short of the great religious standard of good will for all, the highest and the lowest in the scale of sentient creation.

In philosophical dogmas the *Buddhists* went one better than the *Jainas* who had accepted the permanent principles of one Nature and a multitude of individual souls. 'Knowledge, direct or indirect', the *Buddhists* claimed, 'can never establish the existence of such permanent principles'. 'We are cognisant of nothing but particular groups of sensations. Internality and externality, the knower and the known, are only two aspects of these sensations. A chain of causes and effects, supported by the universal law of *karma*, individual and cosmic, explains the succession of experiences and events. Nothing exists absolutely and permanently.* To attempt to prove such existence is futile. Inference can never take you from the domain of the known to the unknown. You infer the existence of fire when you come across a volume of smoke Why? Because smoke has always been found by experience to be associated with fire Both the items in this process of cognition are within the range of your experience. Has the permanent, the noumenal, been ever similarly noticed to be in company with the temporary, the phenomenal. You can never pretend to any such direct knowledge about the permanent. How then

* Cf. यत् सत् तत् क्षणिकम्" "शून्य शून्यम्"

can you reasonably argue its possibility? Better stick to the ultimate evidence of direct knowledge. To carry on the affairs of the world, inference is no doubt relied on at every step, but what is inferred is also experienced almost as often. So much can never be claimed on behalf of a permanent substance. Permanency therefore is a pure delusion of the mind. It will be better to argue, on the soundest basis of logical inference, that anything that exists will cease to exist the next moment. That is always verified by us. To put it down in the form of a philosophical formula—nothing exists in the absolute sense. Everything only seems to exist. The whole cosmos is thus enveloped in a thick cloud of universal illusion. That is the legitimate deduction from the doctrine thus enunciated. It is practically universal emptiness and unsubstantiality. The highest religion of *Buddhism* therefore consists in sincere attempts to get rid of the cosmic illusion. *Dhyánayoga* alone helps that way. But it is *dhyána* of a peculiar nature. Attention is to be concentrated not upon a particular object of a permanent nature,—for such a thing does not exist,—but upon pure nothingness. This *samádhi* is therefore more in the nature of a wholly undefined abstraction than is what is generally understood by absolute concentration. The liberation that is ultimately attained by the process is itself nothing better than total annihilation, where blank nothingness alone reigns supreme, not even existence, conscious or unconscious. It is purely negative. From ordinary death, it is clearly distinguishable by the absence of any after life whatsoever.

The *Buddhists*, indeed, as has been said above, tenaciously cling to the *karmic* doctrine notwithstanding their wholesale denunciation of older creeds. They hold with the *Sámkhyas*, that individualities, composed of those special groups of sensibilities which roughly correspond to the *lingasaríra* of the *Sámkhya* school, or what is generally understood as the internal organs of consciousness with their cosmic records, pass through their several stages of cosmic existence, always subject to the dispensations or the determining forces of their own *karma*. Births and deaths go on so long as the axe of true knowledge is not laid at the root of *karmic* records and *karmic* impulses. When the nothingness of the world is fully realised and mind steadily recoils from its illusory snares in *dhyána* or *samádhi*, the enlightened and awakened mind, the *buddha purusha*, becomes a liberated mind, *mukta purusha*, and ultimately gets complete rest in *nirvána* or extinction of the fire of life, once for all.

While thus holding the ideal of blank *upásaná* or *dhyána* as the highest form of religion for the *bhikshus* or *Buddhist* monks, recluses and ascetics, the *Buddhist Tirthakaras* also devised a suitable preparatory course for the masses based upon a creed of no-murder or universal benevolence, and leading by well directed steps to *súnya upásaná.*

It may be pointed out in this connection that both the *Buddhists* and the *Jainas* introduced the worship of human saints *Siddhapurushas* and *Tirthakaras*, as embodiments of pure life, as a culmination of their creed of respect for life.

These heretic schools thus laid the foundation of a cult of *personal devotion* which was to play at a subsequent period such an important part in the *Pásupata* and the *Vaishnava* creeds as we shall see very soon. The scrupulous and pious reverence for all life, the essential creed of the heretic *Buddhists* and *Jainas*, considerably helped indeed the evolution of the *Sátwata* philosophy of 'all life' in later times. It was a curious irony of philosophical destiny. All round nothingness led to all round life and reality, It was the first religious impulse of the two heretic sects that ultimately triumphed.

Jainism and *Buddhism* naturally at once captured the imagination of the masses when they began to preach 'no-murder' as their religious ideal. It was the strongest plank in their platform. Apart from the creed of sacrificial murder, the cumbrous and infructuose *Vedic* rites and ceremonies had long lost their hold upon popular affections The *Sámkhyas* and the *Yogas*, though avowedly orthodox, had not much improved the orthodox case. The latter indeed had protested too much, while the former had practically killed it with faint praise. Then the *Jainas* and the *Buddhas* thoroughly exposed the claims of *Vedicism* to an inspired Divine origin, by their remorseless logic. No wonder that for a time it tottered in its place.

New schools of orthodox philosophy soon rose to counteract the widespread evil. They quickly perceived that nothing but the complete restoration of God to His proper place in the religion would save it. A godless religion based upon orthodoxy

indeed stultified itself. No God,—nothing to bind, no duty, no religion, no *karmic* system, no inspiration.

The *Nyáya* and *Vaiseshika* schools of philosophy, and a new *Yoga* or *Dhyána Yoga* school accordingly began earnestly to plead for one Real God. The philosophers of the new schools argued His existence from *káranaváda* "Every act has its author. ¶ That is valid experience. Who is the author of this creation? Certainly not any one bound hand and foot in the cosmic chain of existence. Such a one can not turn the wheel of *karma*. One cannot simultaneously be subject to a force and be its regulator. We must look for the mover of the wheel, the author of the universe which is eternally subject to the *karmic* law, elsewhere in some one above and beyond it. And that One is "God." * What is the essential nature of such a God? "He is entirely outside the domain of *karma*, a sublime soul superior to all individual souls, absolutely untouched by the cravings and passions resulting from *karma* and leading to *karma*. He has no cosmic desires to be fulfilled, no worldly instincts to be realised" † How then can He intervene in the affairs of the universe? "He is the Ruler and it is His eternal Laws that do the needful. He holds the threads in His hands wholly unconcerned as to how they spin." §

¶ कारणाभावात् कार्य्याभाव:—(वैशेषिक)

* ईश्वर: कारणं पुरुषकर्माफलादर्शनात् (न्यायसूत्र)

† क्लेशकर्माशयैरपरामृष्ट: पुरुषविशेष ईश्वर: (योगदर्शन)

§ तत्कारितत्वादहेतु: (न्यायदर्शन)

Cf. Also एतस्य शासने सूर्य्याचन्द्रमसौ विधृतौ तिष्ठत: । (उपनिषद्)

All these schools thus sought to re-establish the claims of one God above and apart from individual souls and the cosmos. They restored to Him Eternal Regulative Power. *Vedic savdas* were naturally traced to Him, the source of all Laws. Such a religious code, it was argued, was undoubtedly better than a fallible human system. As the Soul of souls, as the greatest of souls, exclusive concentration on Him constituted the highest religious ideal.

We do not dwell upon this *Upásaná* cult as we have already treated of it. It is only necessary to observe here that the *Nyáya* and the *Vaiseshika* schools concerned themselves more with a philosophical examination of the essential problems of orthodoxy, while the *Yoga* gave a clear exposition of the whole procedure of *dhyána, samádhi* or *nididhyásana*. There was also a difference of views about the conception of the true nature of the individual soul between the *Yoga* on the one hand, and the *Nyáya-Vaiseshika* on the other. The former in this respect adopted the *Sámkhya* doctrine of conscious existence, while the latter inclined to the earlier *Yoga* or *Karmayoga* doctrine of pure existence. This naturally gave rise to a corresponding divergence of views about the theory of liberation. *

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* It may be worth while to note here how far the new schools, the *Nya´ya-Vaiseshika* on the one hand and the *Yoga* on the other, which built and improved upon the *Yoga* and the *Sa´mkhya* systems respectively, altered the philosophic complexions of the systems they drew upon.

Following the lead of the (*Karma*) *Yoga* system, the *Nya´ya-Vaiseshika* schools recognised a multitude of individual souls

The trifurcation of the machinery of creation with the three distinct principles of Soul, Nature and God, which was in fact a reversion to the doctrine of the Supplementary *Vedas*, proved too much for a school of thinkers who now appropriated to themselves the name of *Vedántists*. though the name could appropriately be used by all the orthodox schools, for none of them had ventured to question the authority of the *Upanishads* strictly called *Vedánta*. They considered the difficulties involved in such a system as insuperable.

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as units of pure *existence*, but made One Soul, God, supreme over all others in order that He might from His place of splendid isolation turn the wheel of the *karmic* machine, which was to grind all others, unless and until any of them qualified for *moksha* which would restore the liberated souls to their pristine purity of abstract existence. The liberated souls, on this *Nya'ya-Vaiseshika* view, would of course enjoy all the glories of pure life as pure existence, in the same element (*Sa'lokya*) with God, in possession of the same splendours (*Sa'rshti*), in His inspiring presence (*Sa'mi'pya*), in the same Divine form (*Sa'ru'pya*), and in close contact (*ekatwa*) with Him. (*Vide Muktivada*). The (*Karma*)-*Yoga* system, godless as it was, had failed to hold out such prospects for life. The distinction between the Supreme Soul and the other individual souls was however absolute (*dwaitava'da*). Devotion to Him would not therefore be out of place in the *Nya'ya-Vaiseshika* scheme of *upa'sana'*. It would however be nothing but pure life to life devotion to the element of abstract existence, without consciousness, without joy, in the highest state, though in lower states of *upa'sana'*, such life to life devotion (*a'tmasamarpana*) might be or rather must be accompanied by elements of knowledge and joy, as these accretions were allowed in mundane existence.

Cosmic creation and the activities of the universe according to *Nya'ya-Vaiseshika* must start in *a'ka'sa*, one of the fundamental elements, with the other fundamental material elements as accessories,

"How can God create out of something foreign to Himself and yet have complete command over it ? How can He remain unconcerned when He is the main actor in the cosmic drama ? Such an inference is unwarranted by experience. Why does He not, of His own accord, extricate individual souls from the terrors and miseries of *karmic* births and deaths ? If the *Karmic Law* is supreme, what is the use of an impotent God ? Who first dragged into miserable cosmic existence the orginally blessed souls ? Why there is an essential difference between the Great Soul and the individual souls ? Can there be diversity in a single principle ? The same fate ought to overtake all of the same class." These and other cognate problems press for urgent solution in a scheme of triple entities.

The *Vedántists* sought to explain away all such difficulties by a single stroke of the pen.

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under the guidance and inspiration of God,the mover of the *karmic* machine of the cosmos. But whose *karma* would lead to cosmic activities ? It might be the aggregate of the multitude of individual *jívas*. It might be the *karma* of the World-man, *Brahmá*, to whom the world belonged as his huge body. Indeed the corporate life of the universe was fully recognised. The *jíva* that would by his *karma* attain to the position of the World-man or the Universal soul, would have the particular cosmic creation in accord with his *karma*, as a suitable field for realisation of *karmic* impulses. The *karmic* impulses of all other *jívas* would work out in co-ordination with the all-comprehensive *karmic* scheme. Similarly every *jíva* was recognised to be a universe unto himself, with regard to the innumerable lower and lower orders of *jívas*, constituting his body.

To the older *Yoga* school the laws of concrete existence sufficed by themselves for the regulation of the forces of creation,

"One single principle of *Knowledge* is enough for all purposes. It is *Knowledge* that by virtue of an inherent necessity chooses to comprehend itself in three aspects. To know we must think of the knower and the known and a relation of co-ordination between the two. These limitations are automatically imposed on our knowledge in its concrete external realisation. That is self-evident. It is also equally clear that absolute knowledge, knowledge in the abstract,can have nothing to do with such limitations. Knowledge in the abstract, the fact 'I know,' is at the bottom of all cosmic experiences, but is not the sum total of those experiences. We move and live and have our being in concrete knowledge or specialised consciousness, but beyond our movements, beyond our lives, beyond the facts of our separate existence, lies the great principle of Consciousness, pure, wide-awake, self-contained and self-contented, undefined and unrealised. Cosmic knowledge with all its contents is nothing but mere illusion, quite foreign to

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including disruption and preservation, and *karma* would be nothing but concrete existence. But *Nya'ya-Vaiseshika* looked for a law-giver behind the laws. The everchanging cosmos being a *ka'rya*, as such, must look for a *ka'rana*, an ultimate *ka'rana*. It did not matter if there were unchanging elements in it. The whole as a whole could not but be looked upon as ever-changing in its innumerable aspects. Creation on this view was nothing but an organisation (*samava'ya*) of elements in all its spheres, and the organised life of the world in all its stages was remarkable only for its evershifting organisations or corporate forms.

To the *Nya'ya-Vaiseshika* thinkers, a law-giver without the elements of reason did not strike as anything strange. A supreme

the nature of pure consciousness. So long as this illusion sticks to us,—and none knows whence it came, why it came, and when it came,—we must think in triple entities and express ourselves in triple entities. So long as we cannot jump out of the shadow of this principle of illusion, our thoughts and activities are bound to be regulatd by the whole system built by it out of itself.

The *Vedántists* call this principle of illusion by the name of *Máyá.* It pervades the conceptions of God, Nature and individual souls. In other words, absolute knowledge as soon as it seeks to realise itself in concrete ideas, perforce is driven to three separate systems of idealised entities, which thenceforward hold the field in undisputed sway. But limited only to cosmic experiences they are, and not beyond. Behind and beyond ever asserts itself the one great principle of pure abstract *Knowledge.*

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unit of life as abstract existence naturally endowed with the supreme virtue of life-inspiration was enough for them He would be the inspirator of all life-movements. Let joy and grief, knowledge and ignorance, accrete to cosmic life in its course of mundane movements ; the ultimate inspiration of pure existence would come from the highest unit of existence as such.

The new *Yoga* school, which was based upon the *Sa´mkhya* view of life, could not accept this view of an inspirator without knowledge. As the movements of life were intelligent on the face of them, there must be a rational force behind. The inspirator of cosmic movements must be endowed with the force of reason along with the force of life. As a force, and nothing more, it would be just reason, pure reason and no more, in the same way as it would be existence and pure existence for the matter of that. Pure existence might as well be conceived as merged fn pure reason in its absolute unity

"This doctrine," the *Vedántists* confidently averred, "satistfies all the requirements of orthodox conscience." "*Veda*, representing the standing types of emanations of eternal ideas from Absolute Knowledge, must hold its sway, unrestricted and unhampered, in the domain of *Máyá*, in the matter of the regulation of human activities. On its ritualistic side, it must regulate the religious duties of man. On its spiritual or contemplative side, it must regulate the steps for ultimate self-realisation. The two principal sides of man, action and thought, are both completely covered by *Vedic* revelations. The one is as necessary as the other. Man in the clutches of *Máyá* must devote himself assiduously, under the sole guidance of *Veda*, to activities of both, body and mind. Step by step, he will then extricate himself from the cosmic entanglements."

This exposition put the teachings of the Supplementary *Vedas*, the *Bráhmanas*, the *A'ranyakas*, and the *Upanishads*, in a pure and clear light. Indeed it was pre eminently based upon the final general

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Rational in its inspiration, creation was primarily a grade by grade development (*parina'ma*) in all its aspects. One undeveloped matter for cosmic creation would therefore do. It developed grade by grade, rationally to all appearances, till the so-called material elements themselves envolved at the last stage, and organised themselves for cosmic life in all its departments. Such was the *neo-Yoga* view of creation. *Upa'sana'* of God on this view would be *rational* communion between soul and Soul. The Highest Soul was bound to command intelligent appreciation of His implicit omniscience, and the lower soul was bound to render rational homage to such One. *Moksha* would be not only the restoration of the soul to its state of pure reason, but participation in the glory ol Highest Reason.

trends of those teachings, and hence its exclusive appropriation of the name of *Vedántadarsana*.

From what has been said above, it will appear that the *Vedántists* infinitely raised the highest ideal of religion. The Principle of *Absolute Knowledge* they called *Turíya Brahma* or the Fourth Principle.

The *samava´yava´da* and the *parina´mava´da* supply the key note to the fundamental difference between the two different systems. As for *samava´ya*, all round organisation of life (*samava´ya*) implies all round differentiation (*visesha*) on the one hand, and all round assimilation (*sa´ma´nya*) on the other. Differentiation implies self-affirmation of existence through negation or exclusion (*abha´va.*) Self-settled existence under the impetus of differentiation resolves itself subjectively into component units and objectively into aspects. Units are things as they are, aspects are things as they strike. The units are the fundamental types of existence, and the aspects are the categories of existence. Types of existence differentiate themselves into matter and non-matter, each again into *different* types. The categories are *differentiated* at a later stage into things as they appear concretely (*dravya*), functions (*karma*) that underlie their life-organisations, and qualities (*guna*) that stand out for their *differentiation*, though primarily organisation itself and its phases of *differentiation*, exclusion, and assimilation are associated with existence as its fundamental aspects. Assimilation in one sense is the soul of organisation and pervades every phase of existence. Each material unit *differentiates* or resolves itself into finer and finer elements (*anu*) till the last stage of elemental *differentiation* is reached (*parama´nu*), while each aspect *differentiates* itself into finer and finer varieties.

The older *Yoga* view had undoubtedly laid the foundation of this amplified *viseshava´da* when the school had allowed the process of *differentiation* in connection with fundamental types of existence, *purushas* and *bhu´tas*, and of this *samav´ayav´ada* when they had allowed *co-ordinated* and aggregate *karma* of a multitude of souls to *organise* cosmic existence—पुरुषकर्मनिमित्तो भूत-सर्गः

The individual souls, *Jívabrahmans*, though apparently unconscious of the fact, are yet in supremely conscious touch with Him as the great underlying principle of knowledge, and have therefore some realisation of Him, the Transcendental One, in all stages of direct and indirect religious devotion to Him and His powers as implied by and involved in *jnána* and *karma*. At last in complete self-abstraction or *nirvikalpa samádhi* it finds relief from all the troubles of *Máyá*. The individual is then merged in the One and becomes the One, for the great Principle is indivisible. He now knows by himself. He is absolute knowledge. No trace of cosmic discontent follows him here. He is pure absolute contentment. He exists alone by himself, for he is absolute existence, complete in itself. He is then the One *Sachchidánanda purusha*, above man, above Nature, above God.

To the *pariná mists* or *rational evolutionists*, as the *Sá mkhya-yoga* school may be rightly designated, cosmic existence at every stage is *settled in itself* (*sattwa*) through the mutually contradictory principles of 'to be' or 'not to be' (*rajas & tamas*). That is how the dialectic of reason must view every phase of existence. *Purusha-karma*, either in the aggregate or in the universal sense, that regulates cosmic existence, either owing to its own impetus as the pure *Samkhyas* aver, or under the guidance of *I'swara*, the source of all Reason, as the *Sá mkhya-yogas* aver, necessarily reflects the light of reason upon cosmic life, individually and universally. Hence the principle in which cosmic life is settled, that is the *sattwa* element of material life, is naturally illuminated with this light and enables cosmic life at every stage to feel its way, through 'how just to find it' (*rajas*) and 'how just to lose it' (*tamas*). Life's self-adjustments through 'to be' and 'not to be' explain all *grades* and all *phases* of creation.

We have now set forth all the different systems of religious philosophy generally known as the prominent orthodox schools. One word of caution on this point. It must not be presumed that the systems when originally promulgated contained all the elements now found in their current forms. They are obviously later embodiments of the progressive views of the different schools. This explains their mutual criticisms by names at times.

CHAPTER VI.

The *Sma'rta* systems and the *Veda'nta* cult.
Upa'sana' carries a new inport.

BHA'VANA'-BHAKTI

The second phase of the cult of Devotion.

For a time after the promulgation of the *Vedánta* doctrine it was practically the undisputed master of the situation, so far as the philosophic basis of religion was concerned. The inpetus it gave to religious activities led to the rise of a voluminous *Smriti* literature. As with the *Vedánta*, this literature was avowedly based upon the doctrines of the *Supplementary Vedas,* the *Bráhmanas,* the *A'ranyakas,* and the *Upanishads.* Traditions were followed where direct canonical texts were not available ; for much of those texts had already been lost. *

The *Smriti* literature, the *Srauta, Grihya* and *Dharma Su'tras,* as well as the later *Samhitás,* now obtained apparently in mutilated forms, unmistakably preach *karma* and *jnána* side by side. True, in by far the greater portions, they give prominence to the *karmakánda* and the *karmic* doctrine, but that is owing to the complex and bulky nature of the duties connected with *karma.* That *jnána* is as much or rather more to be valued is never lost sight of by the authors of those sacred works. For instance, *A'pastamba* in the course of his long disquisitions

* ब्राह्मणोक्ता विधय स्तेषा मुत्सन्ना: पाठा: प्रयोगादनुमीयन्ते (D. A.)

on *dharma* does not forget to inculcate the duty of spiritual culture—आध्यात्मिकान् योगान् अनुतिष्ठेत् न्यायसहितान्—"Practise the duties of soul-contemplation and follow the rules for such"—आत्मन् पश्यन् न मुह्येत्चिन्तयन् कवि:—"The thoughtful wise-man should contemplate the Soul in all beings, and he would not then be confounded". Similarly says *Manu*—सर्व्वभूतेषु चात्मानं सर्व्वभूतानि चात्मनि ॥ समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति ॥" —"He who directs all his sacrificial devotion towards the *Soul* and contemplates the *Soul* in all beings, and all beings in the *Soul*, ascends to the immortal kingdom of eternal unmixed joy."

Throughout indeed all this *Smriti* literature the doctrine of *karma* and *jnána* going hand in hand is emphasised. It is admitted of course that some *Vedic karmas* are prompted by desires for better material life. It does not matter even if all *Vedic karma* is regarded as *kámya* or *pravritta*, that is materialistic. Let such *karma* fulfil the desires, when so prompted. But there is a way to render all rites, all *karma*, absolutely non-materialistic. That will lead to liberation.* Which way lies this *nivritti márga* or path of renunciation in *karma* ? The answer is thus supplied by the *Smártas* :—

There is always a higher purpose in all religious rites. It covers in its benevolence the whole of creation. As such it has no selfish taint in it. Is it not a fact that the volumes of sacrificial smokes bring clouds into existence ? Is not rain due to

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* प्रवृत्तं कर्म संसेव्य देवानामेति साम्यताम् ।
निवृत्तं सेवमानस्तु भूतान्यत्येति पञ्च च ॥ (M. S.)

clouds ? Does not rain-water contribute to the growth of crops ? Do not crops supply food for man—nay for all creation ? Once this is comprehended, *karma* certainly ceases to tease the soul with selfish cravings—the cause of births and rebirths.* Look at the thing again from another point of view. Who enjoins the duties ? *Veda.* Whose word is *Veda* ? God's. And God is pure, transcending everything material. To obey His orders as a matter of sacred obligation can certainly lead to no mischief. Where is the element of sordid craving in this sacred moral obligation ? Hence sacrificial *karma*, viewed properly can lead to salvation. One has only to drop the sordid, selfish, material reward out of calculation. It is then all right. † Indeed the man who does not discharge this moral obligation and does not help in keeping the whole machinery of creation agoing is a real sinner and selfish creature. ‡ Take

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* अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः॥ (M. S.)
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः।
यज्ञाद्भवति पर्जन्यः यज्ञः कर्मसमुद्भवः॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्।
तस्मात्सर्व्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥ (G.)

† तेषु सम्यग्वर्त्तमानो गच्छत्यमरलोकताम्" (M. S.)
यस्य सर्व्वे समारम्भाः कामसंकल्पवर्ज्जिताः।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः॥
"यज्ञार्थात् कर्म्मणोऽन्यत्र लोकोऽयं कर्म्मबन्धनः" (G.)

‡ एवं प्रवर्त्तितं चक्रं नानुवर्त्तयतीह यः।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति॥ (G.)

another view of *Vedic* sacrifices. To whom are they offered ? To Gods ? From whom are they ? The Supreme God, the Soul of souls. In reality it is our own True Soul. Devote your thoughts to this Soul within while doing your duties without. Know that for Him or this Soul is all the *karma.* If such conviction goes deep into your heart, there can be no question of material hankerings. Salvation is then within your grasp. *

Thus a *nivrittimárga* is not only possible, but even necessary in connection with *Vedic karma.* It should always carry with it thoughts for the Sublime Soul. It is inded this that confers upon the wise *karmin* exemption from the miseries of births. To sum up,—all duties are to be discharged, regardless of rewards, and in a spirit of exclusive devotion to the soul. This simultaneous course of training in duties and devotion qualifies a man for ultimate absolute concentration upon the Supreme Soul which leads directly to eternal self-realisation or liberation. Devotion to unselfish universal duties purifies the heart, and the pure heart's devotion to Him strikes at the root of material and mortal conditions. †

This creed of co-operation between *jnána* and *karma* for salvation was distinctly insisted upon in the *Smritis.* In spite of strong criticism of the later *Vedántists*—and *Sankaráchárya* tried his best to demolish the co-operation creed—it has commended

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* आत्मैव देवताः सर्व्वाः सर्व्वमात्मन्यवस्थितम् ।
आत्माहि जनयत्येषां कर्म्मयोगं शरीरिणाम् ।

† तपसा किल्बिषं हन्ति विद्ययाऽमृतमश्नुते । (M. S.)

itself to the widest circle of orthodox thinkers. The reasons for this are not far to seek. It is not disputed that a pure course of *dhyána yoga* is imaginable as leading directly to self knowledge and salvation. The *Smárta* school never denied it.‡ But the distractions of the world are over-whelmingly strong even for the wisest among men. Few, if any, are fortunate enough to be born with instincts at the highest stage of refinement. A *Sukadeva* is not an everyday phenomenon. It is highly necessary that a code of religion should regulate the activities of life in all its phases and stages. Such a code is to be found in the *Vedic* religion. To have the full benefit of it, it must be viewed in its proper light. The light is given in '*Srutis*' and '*Smritis*'. All life is to be guided by this light. It is always to act in the highest self-interest or the interest of real self. Such a practice finally leads to wholesale concentration on that self. Can any thing else do that better ? If not it is useless to argue that *karma* is to be discarded and a course of self-knowledge is to be substituted. It is no good reason to urge that salvation arises from self-knowledge, and hence a course of self-knowledge is the only course. There is a clear confusion of issues here. When self-knowlege is said to be the sole path leading to salvation, it is understood, on the face of it, to mean nothing more than the practical identity of self-knowledge and salvation. That is a philosophical truism. A course of self-knowledge however means quite a different thing.

‡ यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः ।
आत्मज्ञाने शमे च स्याद्वेदाभ्यासे च यत्नवान् ॥ (M. S.)

It may be any course of practices that gradually tends to withdraw thoughts from cosmic associations and keep it fixed upon the real self. In as much as the *Vedic karmayoga*, properly understood, fulfils the condition, it can safely be adopted as a practical course of self-culture. It anybody is fit, let a direct course of self-culture be recommended for him. It must however be borne in mind that such a man has also been so qualified by practical trainings in *karma-yoga* in previous births. It is not therefore reasonable to denounce the co-operation creed—the *jnána karma-samuchchyayaváda* of the *Smritis*. The *Smártas* indeed are on the safest ground when they recommend the joint activities.

It may be noted in this connection that the *Bhagavadgi´tá* really explained the *jnánakarma-samuchchayaváda* under the name of *karmayoga* proper. This is due to the fact that the old *karma-yoga* of the *Mi´mánsá* school was distinctly unsatisfactory from the stand point of the *Gi´tá*. We have elsewhere referred to the strictures of the *Gi´ta* passed on that old creed. Throughout the greater portion of the earlier chapters, the *Gi´ta* indeed interprets this doctrine of harmony between *jnána* and *karma*. Its *karmayoga* is not at all distinguishable from the *Smárta* doctrine.

That salvation is attainable under such a system, the *Gi´tá* does not doubt at all. It declares emphatically—"कर्मणैव हि संसिद्धि मास्थिता जनकादय:"—*Janaka* and others did obtain salvation through this *karma-yoga*. That this is a mixed sort of *karmayoga* appears from—कर्मजं बुद्धियुक्ता हि फलं त्यक्ता मनोषिण:। जन्मबन्ध-

विनिर्मुक्ताः पदंगच्छन्त्यनामयम् ॥—"Men with clear knowledge, giving up hankerings after sordid gains, get rid of the bonds of rebirths, and attain to the blessed stage."

The only condition of this *Karmayoga* or *jnánakarma samuchchayayoga* is that mind's gaze should ever be firmly fixed upon Him as the great Embodiment of Reason, who creates the duties and demands their preformance, who takes them unto Himself when they are done, and thus renders them incapable of mischief.

But how does the Highest One or the Absolute One thus dominate the whole cosmic condition? To grasp this, we should first of all try to realise the mode and method of creation as expounded by '*Vedánta*' whereon was mainly based the *Smárta* system.

Let us imagine, as per force we have to do, that there was nothing but chaos in the beginning of a cosmic cycle. To express it in language, vivid and intelligible, but still figurative, it was absolute darkness, in which nothing was revealed. The germ of a cosmos, and hnman reason must conceive of some form of an ultimate material cause in this connexion, was of course there, but entirely in a dormant state. To give it a philosophic name, it was the negative principle of *Máyá* which conjured up an existence out of nothing. The Spirit of Absolute Reason now came in to inspire it. This must be postulated to explain the knowable character of the cosmos that was to be evolved. Coming in contact with and presiding over and guiding the destiny

of the germ of the cosmos, otherwise viewed as nebulous matter or *Prakriti*, this *Spirit*, henceforward to be comprehended as *I´swara*, proceeded to give it 'name and form.' Immediately, thanks to the forces of 'definite knowledge' being set in motion, there emerged definite individual centres of consciousness, in other words, the knowers, to grasp what was to be made known. The knower and the known were indeed two aspects of the principle of *Máyá* or *Prakriti*, both under the sway of *I´swara*.* The subsequent stages it is unnecessary to unfold here. A principle of rational materiality,—for matter is permeated by the spirit of consciousness,—builds up the world of '*jiva*' and '*aj´iva*'—the sentient and the insentient,—by well defined stages, easily deducible from the nature of the reason that is in us, and hence, of necessity, in the whole material creation.

From the foregoing, it will be clear, that *I´swara* as the presiding spirit of *Máyá*, is the connecting link between gross creation and the Principle that stands above it. He it is that seems to bridge the gulf that separates the two—the *Máyá* and the *Máyáti´ta* or the Transcendent. Floating, so to say, in this water, He receives the creative impulse and the creative idea and gives it concrete expression. Keeping up the metaphor, and we are bound to speak in metaphorical language to express things essentially inexpressible, He is thus then *Náráyana* or the Great *Water-dweller*—also *Brahmá* or the Amplifier,

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* आसीदिदं तमोभूतं···प्रसुप्तमिव सर्व्वतः···ततः स्वयम्भुर्भगवान्
अव्यक्तो व्यञ्जयन्निदं···प्रादुरासी त्तमोनुदः (M. S.)

the first definite embodiment of the **Great Soul's** —*Brahmá's*, will-to-be. He has the whole universe, with its *jívas* and *ajívas*, entirely at His command, because in Him everything lives and moves. †

The *Vedánta* doctrine of philosophy, adopted by the *Smártas*, made it possible for the worshipper to think for the first time, that what was done in the real interests of self, was done also for God and the whole of creation. The one was three and the three were one. This undoubtedly ennobled the moral side of all religious activities. For the first time it began to be felt, that man, nature and God made up one huge entity, one part of which could not be hurt without hurting the whole. What was again good for a part was really good for the whole, for the part was the whole and the whole the part. Such a grand conception could not but supply the loftiest inspiration to the national mind.

The charms of the theory were so irresistible that it was soon adapted to the realistic modes of philosophical speculation. The effect was complete revolution in religious ideas. All honour to the *Smártas* that they popularised such a doctrine. Devotion to One was henceforward to be regarded as devotion to all, for the One must be contemplated in all. It was all-comprehensive rational devotion—*bhábaná-bhakti*—which now came to dominate all religious ideas.

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† "आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥"
"तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते" (M. S.)

CHAPTER VIII

Rise of the *Satwata* or *Bhágavata* schools

PASUPATA AND VAISHNAVA YOGAS.

Bhakti as personal devotion revived in a grander form. *Itihása*, *Purána* and *Ágama*, proclain the doctrine of comprehensive devotion.

SUDDHA-BHAKTI

The third phase of devotion.

The advantages of a purely idealistic theory of creation are manifest and manifold, and we have briefly touched upon them. Man however does not live entirely upon ideas. However much it may be impressed upon him, even the subtlest arguments of philosophy will fail to make him seriously and permanently believe that he has been dreaming all his life. It is impossible to carry firm conviction to one's mind, by all canons of sound knowledge, that what we know to be in existence does not really exist. Somehow or other the inner nature of man revolts against such a doctrine. His faith will never allow him to accept the view in its complete nakedness. Does faith deceive him ? Who implanted that faith in him ? How was it implanted ? Analyse its nature and you will find that it is as much at the bottom of knowledge as the principle of knowledge or consciousness itself. Consciousness indeed carries its own truthfulness. View it in another way. Who is the embodiment of absolute knowledge ? Is He not the great Reality or Truth,

the sole principle of Existence ? How can He be the source of unreality or untruthfulness ? To speak so will be rank blasphemy. Let it therefore be declared without reserve, without hesitation, that everything that emanates from Him is truth or reality. His thoughts are realities, His activities are realities, He is the Reality of realities, Existence of existences. *

Pursuing this argument with regard to the whole scheme of creation, we soon come to the position that it can not but be a living reality. If the *Vedánta* has proved it by arguments unassailable to be a creation of the 'Universal Idea,' the first manifest form of absolute knowledge, that does not take away from its essential reality. The views are not hopelessly irreconciliable. In fact, they both express the truth. It is, if you please, an idealistic reality and realistic ideality. The whole cosmic scheme may be said to exist in ideas as different modes in the expression of the embodied principle of thought. But at the same time, the *Great Principle* of *Will-to-be* is realised in creation. Every stage of that creation therefore represents a reality. There is no difficulty in conceiving ideas as aspects of realities.

The whole problem indeed rests upon the conception of the Supreme Principle of Consciousness. Is it personal or not ? Impersonal knowledge is in-

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सत्यव्रतं सत्यपरं त्रिसत्यं सत्यस्य योनिं निहितञ्च सत्ये ।
सत्यस्य सत्यमृतसत्यनेत्रं सत्यात्मकं त्वां शरणं प्रपन्नाः" (B)

The epithets सत्यकाम and सत्यसङ्कल्प are frequently applied to God in the sacred books

conceivable, undemonstrable. We can never prove it by any process of valid inference. In actual experience, it is a person, a rational being, who is credited with knowledge. How can then personality be denied in the case of the Ultimate Principle? Moreover His essence is existence—*sat*. An unbodied existence is a pure delusion. Once this is conceded it will be impossible to deny realistic existence to His ideas. A personal God can never think of nothings. Man's ideas are never pure unrealities. They are always based upon experience of reals. When he dreams, he dreams of actualities. Ideals and realities ever correspond, ever go hand in hand. No reals, no ideals; no ideals, no reals.

This was the line of argument adopted by the *Sátwata* school against a purely idealistic construction of the universe.* Indeed the difficulties of idealistic *Vedánta* had been amply demonstrated in its attempts to express its doctrine in suitable idealistic language. The same *Sruti* that denied Him a personal form had to concede it in the same breath. The *Smriti* that insisted upon 'Soul' as the sole principle, had to speak of His *body* to supply the first material of creation. The *Sátwatas* therefore boldly declared for a realistic idealism. Knowledge, they insisted, could never be divorced from a person endowed with knowledge. †

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* सात्वत is derived सत्—वतुप् = सत्वत्—the term meaning "endowed with reality" or "that which constitutes existence" Those who have faith in such a one are *Sa'twatas* (सत्वत् + ष्ण)
यत् सात्वताः पुरुषरूपमुशन्ति सत्त्वम् (B)

† अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः । (उपनिषद्)

The immediate effect of the enunciation of such a doctrine was the impetus it gave to unrestricted religious activities. No orthodox school was hampered by the decision. *Jnánayoga* or *Dhyánayoga* was left at liberty to preach an exclusive doctrine of abstract devotion, and salvation in self-contained and self-contented consciousness. It left the road open to old *Karmayoga* to work its way to supreme joy in the highest heaven.

Its greatest influence however was felt in the very heart of religion. The spirit of devotion which underlies and permeates all religious acts, be it in the form of *Upásaná* or *Sraddhá*, at once assumed a glorious form at the call of the *Sátwatas*. All religious rites prompted by motives interested or disinterested, all acts of self-concentration inspired by the idea of complete emancipation from cosmic existence, were now sincerely directed to One Supreme Being, an undisputed reality. Whomsoever we may worship, for whatever purpose, we really render our homage to Him. Our services are always for Him and no body else. They can always be counted upon to reach him. Our prayers are always sure to catch His hearing. He will help us in our difficulties if we sincerely call Him to our assistance. This conviction is bound to inspire faith in Him, and sincere regard for Him and to attract us towards Him. It fosters a feeling of delight that

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'सोऽभिध्याय शरीरात् स्वात् सिसृक्षुर्विविधाः प्रजाः ।
अप एव ससर्जादौ तासु बीजमवासृजत् ॥" (M. S.)

" सविग्रह तत वदन्ति सात्वताः: " (G. S.)

we are ever assured of One's friendship when all else fail. An impersonal god or a false god can never evoke such sentiments. At the bottom of all these sentiments is the great feeling of oneness or solidarity with Him—we are His and He is ours, we know none but Him, we have none else to fall back upon, we must cling to Him and Him alone, He is to lead ns to happiness and glory, He alone does command our cheerful devotion. This is *Bhakti* in its truest sense. It implies true partnership, true comradeship, with Him. *

Thus with the restoration of a supreme personal god the spirit of the *Vedic* religion was not only revived but rejuvinated and raised to a higher level of glory. It was no longer devotion prompted by a blind faith, wrung from an unconvinced soul. It was now the worshipper's rational, loving, joyous, voluntary homage. ¶ The feeling of joy, which the *Karmamímánsáka* had intuitively grasped,§ but never truly realised, for he had nothing better

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* भक्ति comes from भज् to divide, to share

अकामः सर्व्वकामो वा मोक्षकाम उदारधीः। (B.)
तीव्रेण भक्तियोगेन यजेत पुरुषं परम्॥

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।
मम वर्त्मानुवर्त्तन्ते मनुष्याः पार्थ सर्व्वशः॥"

काङ्क्षन्तः कर्म्मणां सिद्धिं यजन्त इह देवताः।
कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः"
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्व्वकम् (G.)

¶ सा परानुरक्तिरीश्वरे (शाण्डिल्य in his भक्तिसूत्र)

§ प्रीत्यर्थत्वं क्रतूनाम् (मीमांसा)

to fall back upon than the call of duty inspired by an established law, was now inevitably called forth in the minute details of a religious act. It was clearly recognised that there could be no act of religious piety not intended for Him in the long run, for even popular gods were but His popular forms, and it followed as a natural sequel that every such act was an act of hearty dovotion to Him. The position is thus neatly summed up :—

वासुदेवपरा वेदा: वासुदेवपरा मखा: ।
वासुदेवपरा योगा वासुदेवपरा: क्रिया: ॥
वासुदेवपरं ज्ञानं वासुदेवपरं तप: ।
वासुदेवपरो धर्मो वासुदेवपरा गति: ॥

(भागवत)

The *Vedas* aim at Him ; the sacrifices aim at Him. The *yogas* aim at Him ; the practices aim at Him. Knowledge aims at Him ; asceticism aims at Him. Religion aims at Him ; the goal of life aims at Him.

The conception of the highest principle as a personal god necessarily led to the selection of some one of the older deities for the new place of honour. *Vishnu*, as the all-pervading God, as the very name implies †, was naturally the best choice. Even in later *Vedic mantras*, he had been given unquestionable prominence. Carefully read the *Vishnu súktas*, you will find that he had gradually appropriated to himslf the glories or attributes of Indra, the earlier king, and ultimately installed himself on the latter's throne. The *Purusha súkta* of *Náráyana*, himself conceived as the *Vedic* seer, had apparently

* विष्णु comes from विष्—to pervade

been designed to give him practically the supreme position. Some of the later *Upanishads*, such as the *Náráyanátharvasiras* and the *Náráyana* had fixed their seal of approval on the idea. We shall soon have an occasion to dwell upon the theme at greater length. Suffice it to say at the present stage that this choice of *Vishnu* as the Highest God, as the Fourth Principle, dominated by far the most important portion of the literature that gathered round the *Bhakti* Cult proper when it arose. *Vaishnavism* indeed ultimately became the centre of the pure *Bhakti* cult of the *Sátwatas*. And henceforward our expositions will be mainly guided by this point of view. Originally however *Vaishnavism* had not every thing to itself. The cult of *Siva* was at first a formidable rival. There were also good reasons for it. There was one aspect of the *Vedic* religion which completely favoured the growth of the *Siva* cult or the *Rudra* cult. It was the importance of the Fire-God in the *Vedic* sacrifices. He undoubtedly was the presiding spirit in that connection. With the growth of the idea of the sacrificial fire as the protector of cattle preeminently called *pasu*, of the *Vedic Aryans*, *Pasupati* as the Fire-god rose into prominence and became ultimately the Highest God on this view. The *Yajurveda*, preeminently the *Veda* for sacrifices, drew pointed attention to this aspect. And the well known *Rudra súkta* of the *Yajurveda*, completely established the claims of *Rudra—Pasupati*, essentially the Fire-god as the God. Even the earlier hymns devoted to the glorification of *Rudra*, known as *Rudra súktas*,

had foreshadowed what was to come. As the original sacred fire was for the uninterrupted good and safety of humanity, this *Rudra* gradually came to be regarded as peaceful *Siva*. When the *Upanishads* later on taught the doctrine of a peaceful soul in its purity, they unhesitatingly identified it with this *Siva*. What was then in its universality Great *Vishnu*, was in its calm spirituality peaceful *Siva*. Not that the other aspect was entirely denied Him. He was *I'sána* or *Maheswara* as well as *Siva*. As *Maheswara* again He was *Pasupati* in a quite different sense. In the sacrifice of self-concentration or *samádhiyajna*, the individual was to be sacrificed to the Great Soul. * *J'iva* was thus the *pasu*, and He was *Pasupati*. The snares of *máyá* which tied up the *ji'va* constituted the noose in His hands—the *pasupása*. The *Saiva* cult had attained to this high stage of development when the *Bhakticult* of the *Sátwatas* began to be preached. It was immediately caught in the tide. And the Bhakticult did not fail to do full justice to *Saivism*. Indeed some of the contemporary *Upanishads* themselves proclaimed the *bhakti* of *Siva*.

Attempts were made from time to time to reconcile the rival claims of *Siva* and *Vishnu*. Such attempts are noticeable even in some of the later *Upanishads*. † In the *Bhakti* literature proper,

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* Vide श्वेताश्वतर and जावालोपनिषद् ।
"जीवाः पशव उक्ताः, सर्व्वेश्वर ईश्वरः पशुपतिः" (जावालुपनिषद्)
Vide वृहज्जावालोपनिषद्, रुद्राक्षजावालोपनिषद्

† नारायणाथर्व्वशिर उपनिषद्

the *Puránas* and the *Tantras*, they crop up every now and then.

Besides *Siva*, the *Bhakti* literature had to reckon with the claims, very prominently urged of another deity. And she was a female, the goddess *Sakti* or *Mahámáya*. If there is anything in the nature of the supreme God that completely dominates universal life, it is His power or *Sakti* * That *Sakti* manifests itself in various ways; it brings forth the universe, sustains it, and distroys it at pleasure. To be consistent with their own doctrine, the *Sátwatas* must personify this great *Sakti*. And so she emerges in *Bhakti* literature as the Divine *Sakti*, and as *Mahámáyá*, that is the cause of *Máyá* or *Prakriti*, the higher *Máyá* herself. That this *Sákti* holds in her arms *Vishnu* or *Siva* is readily pictured in imagination. She may even be conceived as the mother of both. She may as easily be regarded as wedded to either as *Maheswarí* or *Náráyaní*. She may be, if you like, a slave girl to the one or the other. All such theories are to be met with in abundance in the *Bhakti* works. Of course they all deify a mere figure of speech. There is thus no real conflict of views.

Although these three deities prominently claimed the attention of the preachers of the *Bhakti* cult, it must not be supposed, that they exhausted the whole field of selection. Local, traditional, and contemporary deities of importance were not neglected. Whenever necessary, one such deity was raised

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* परास्य शक्ति र्विविधैव श्रूयते ।" (उपनिषद्)

to the highest place with all the glories attached to the rank. Somehow or other the origin of the deity was traced to the *Vedic* pantheon.* *Skanda*, *Ganapati*, *Sứrya*, at one time or another, pushed themselves into prominence. And there was a host of others,—witness the *Upapuránas* and the *Tantras*, not to speak of the supplementary portions of the *Puránas*.

Whenever a god or goddess was exalted to the highest rank, it was usual to make the older and familiar ones as somehow or other related to him or subordinated to him. That was the inevitable outcome of the idea of personal gods, who must have their relations and retinue. This policy adopted in the cases of *Vishnu*, *Siva*, and *Sakti*, by their respective adherents, gave rise to charming mythological legends. The followers of *Vishnu* made Him the Highest and others subordinate to Him. The *Saivas* and the *Sáktas* did not lack enterprise to reconstruct their own mythologies. We need not here pursue the subject further. We shall only make one observation.

The *Puránas*, that supplemented the divine truths

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* 'गणानां त्वा गणपतिं हवामहे' (Y. V.)

'य एवैष आदित्ये पुरुषस्तमेवाहमुपासे"

(कौषीतकीब्राह्मणोपनिषद्)

'सूर्य्य आत्मा जगत स्तस्थुषश्च' (R. V.)

'आनन्दमयो विज्ञानमयो विज्ञानघन आदित्यः' (सूर्योपनिषद्)

'नमो मित्राय भानवे' (सूर्योपनिषद्)

"सोऽहमर्कः परं ज्योतिरात्मज्योतिरहं शिवः" (महावाक्य)

"तं स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते" (Chh)

revealed in *Veda*, and the *Tantras* or the non-*Vedic srutis* held as the utterances of God, that gradually rose to propagate the *Bhakti* cult, in the main, retained in the *Vaishnava* works the highest spiritual ideal of personal devotion and worship. In the *Sákta* and *Saiva* works, such an ideal was gradually lost sight of. Undoubtedly one of the reasons for this was the adoption of the fallic *linga* for worship by these creeds. Conceived as the visible emblem of creation, it might have a proper place in a scheme of symbolical worship. But symbolical as it was, it gradually fell short of the standard of personal worship. *Sakti* again as visible Power more and more called forth the materialistic instincts in all the elements of her worship. Other minor deities now and then raised to eminence could not fulfil the expectations of highest personal devotion in their lesser glories. *Vishnu* alone as all-comprehensive Life continued to justify His eminence in the cult of highest and purest personal devotion. The history of the cult of devotion may therefore be properly regarded as the history of the cult of *Vishnu* worship since the advent of the *Sátwata* school of thought. We shall accordingly explain the *Vishnu* cult at considerable length in order to present vividly and appropriately the various sides of the *Bhakti-cult* in its purity. It is superfluous to observe that the key thus provided will fit in in all cases. It will not be difficult to build up systems of *Saiva* and *Sákta* religious philosophy in their essential features from the materials supplied by *Vaishnava* interpretation of the *Bhakti* cult.

While speaking of symbolical worship, we should recall the fact that the *Bhakti*-cult, although it prominently preached the realistic doctrine, did not completely set aside as impossible and useless the idealistic interpretation of the Universe. In some form of *dhyánayoga* indeed its importance was fully recognised. In the cultivation of that course, God was to be contemplated initially in some emblematic form, for that view would take no note of any possible real form of God. Such an emblem, the *Saivas* found in the *linga* and the *Vaishnavas* in the *Sálagráma sila* or the sacred Divine stone. They were necessary as helpful to abstract contemplation. From this point of view, even well known forms of God, such as *Ráma*, *Nrisinha*, *Gopála*, were no better than symbols adopted to train the mind gradually on the abstract, as they were mythologically and popularly associated with the great Principle of Reason. In other words, they made it easy for the mind to rise from the visible and the concrete to the invisible and the abstract by the force of association.*

We have already spoken of the great impetus given by the new thought to extensive and intensive religious activities. One such visible result was the rise of a great volume of sacred literature which fully testified to the trend of religious opinion of the day in this direction. There are good reasons

* 'साधकानां हितार्थाय ब्रह्मणो रूपकल्पना'

Consult in this connection the views setforth in गोपालतापनी, नृसिंहतापनी and रामतापनी।

to suppose thst even the old *Upanishads* soon incorporated the new cult more or less consistently with the trend of their general views. New *Upanishads* sprang up to help in the propagation of the creed and to give it the sanctity of sacred antiquity. *Dharmaśástras* or the *Smriti* literature adopted the doctrine wherever possible. They themselves thus grew in importance and extent and managed to keep touch with popular religion. This practice indeed has been followed in the sacred literature of the Hindus from time immemorial. The reason is simple. Much of this literature, though originally based upon the views of some prominent teachers or others, only recorded the traditions of a school or the decision of some *Rishiparishad* or assembly of sages as we have said before. Thus though honoured with the names of particular sages or even of God Himself in some cases as authors or the author, they previded full liberty and ample scope for subsequent transformations, additions or alterations. However, the latitude thus given was necessarily limited to some extent by the essential views of the particular works in their original forms. When the *Bhakti* cult was at the height of its glory and came to enjoy the largest popular support, it found the fullest and freest scope, in the legends which had not yet been popularly utilised, for adaptation to itself. The *Itihásas* and *Puránas* emerged into prominence as the result of this process. The *Rámáyana* and the *Mahábhárata*, originally based apparently on the legends of R*áma* and the race of *Bharata*, allowed themselves to be reconstructed on new lines to

suit the intensive and extensive propaganda on behalf of *Bhakti* as personal devotion. Nay, there were R*ámáyanas* and *Bháratas* in the course of time. There were suplementary parts, *uttarakándas* and *khilaparvas*. So much about the "Historical" epics.* But it was the *Puránas* that played the greatest part in the amplification and the elucidation of the creed in its various aspects. Originally a compilation of some promiscuous legends, the number of *Puránas* was swollen and swollen till it rose to eighteen or more. † There were in course of time supplementary parts, the *uttarakhandas*, and the *bhabishyádhyáyas* ‡ Not only this. There were supplementary *Puránas* or *Upapuránas*. Even a particular *Purána* underwent several courses of revision and amplification in the original parts. Take the case of the *Bhágavata*, the most important one from the *Bhakti* cult point of view. Originally transmitted by a concourse of sages to *Nárada*, by him to *Vyása*, by *Vyása* to *Suka*, his son, by *Suka* to *Paríkshit* the great king, and his entourage, on the banks of

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* अध्यात्म, अद्भुत, योगवाशिष्ठ for instance, in the case of *Rámáyana* works. जैमिनि भारत for instance in the case of *Bhárata* works. *Harivansa* is a *khilaparva* of the *Mahábhárata*. There is an *uttarakánda* of the *Rámáyana*

† Cf. *Purána* is referred to in the singular number in छान्दोग्य बृहदारण्यक, वात्स्यायनभाष्य, आपस्तम्बधर्मसूत्र।

The *Bhágavata* for instance distinctly speaks of this gradual increase in number of *Puránas* towards the end of the book.

‡ Eg. There are *Brahmándottara*, *Pádmottara*, and even

the sacred river, on the eve of the king's death, there to the son of Romaharshana, the charioteer-chronicler *Su´ta*, by him again to another concourse of sages, and then the complete original work apparently composed by some one else. Even the complete original work underwent several modifications as will appear from internal evidence, from references in the work to *Buddhism*, *Jainism*, and even laterday *Dravidian* school of *Vaishnavism*. And there was again a *Devi´bhágavata* and possibly another *Siva bhágavata*. What is true of the *Bhágavata* is more or less true of the other *Purânas*. *

What has been said of the *Purânas* is applicable also, to some extent, to the works called *Tantras* or *A´gamasástras* which were originally attributed to *Si´va* Himself as the author, much in the same way as the *Purânas* were traced to the teachings of God in one form or another. Presumably this part of the laterday literature had its origin in some short treatise or treatises primarily intended to preach the efficacy of the Eternal Divine Sound Root—*V´ijasavda*—in conformity with the doctrine of devo tion, much after the *Upanishadic* doctrine of *dhyâna* and *japa* which required concentration on the form of *Omkára* and muttering at the same time the magic syllable for the realisation of the Divinity, whereof the sacred syllable was at once the symbol

a *Bhviashyottara*. Every important *Pura´na* has a *bhabishya* part to deal with so-called future events.

* The *Pura´nas*, it should be noted, incorporated the *Itiha´sa* or legendary literature when they assumed somewhat definite shapes.

and the mentally realisible form. From its original trend, the *A'gama* allied itself easily with the doctrine of emblematic worship. It then took up the ritualistic amplification of that mode of worship. Essentially a compendium for suitable *mantras*, it covered in later phases all that the *Bhakti cult* implied on its active side. To carry the light of a realistic religion to the darkest corner, the *Tantras* in some cases apparently debased themselves by the seeming adoption of a creed of sensual devotion. The better side however was always in the background. It was exhibited in clear lights in the pre-eminently *Sátwata Tantras* which appealed to the better religious mind of Hindustan. They are more widely known as *Pancharátra* literature. Originally a single treatise, necessity of successive elucidations, adaptations, and improvements made of it a huge volume of literature in itself. For a student of the *Bhakti* cult this literature is invaluable. It is composed of various works, *e. g. Bhárudwája Samhitá, Nárada Samhitá, Brahma Samhitá, Achyata Samhitá, Kápila Samhitá* and a host of others. Most of them claim to represent the *Bhakti* cult of the *Sátwatas* in the purest form.

As all the philosophical doctrines of the Hindus were reduced to *su'tra* forms at one time or another, it is not to be wondered at that the *Bhakti* philosophy had its *s'utra* works in course of time. The *Bhaktisu'tras* of *Sándilya* and *Nárada* are well-known and give in aphoristic forms all the salient features of the cult. They are completely modelled on the other orthodox '*Darsanas*' or philosophical treatises.

CHAPTER IX.

Vedic origin of *Vishnu* and the gradual rise of *Vishnu* as the centre of the religion of Life.

VISHNU EVERYWHERE.

We have just touched upon the fact that when the *Bhakti* cult was seriously adopted as the dominant religion by the orthodox schools, *Vishnu* was acclaimed as the most important and central figure of this religion. We have also briefly stated the reason for this. It is necessary however at this stage to discuss the question more fully. For this purpose, we propose to trace and examine the claims of *Vishnu* on the devotional homage which the *Sátwatas* so willingly rendered unto Him.

Every *Vedic* student knows that at a most important stage of *Vedic* civilisation *Indra* was universally acclaimed as the king of gods. No other *Vedic* god can indeed claim so many hymns as have been dedicated to *Indra*, as the sovereign god. Some of the leading tenets of *Indra* worship may be thus summed up. * His aid was invoked in sacrifices for the protection of cattle. He was the great protector of cattle. The cowherds always looked to him for

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* 'अस्मा अव मघवन् गोमति व्रजे' (R. V.)
'व्रजमिन्द्र शिक्ष अपव्रजम्' (R. V.)
'गवामपव्रजं वृधि' (R. V.)
'यो ब्रह्मणे प्रथमो गा अविन्दत्' (R. V.)
'तं वृषणं रथमधितिष्ठाति गोविदम्' (ibid)

safety and guidance when they led the cattle to the pasture land. When they missed a cow, they prayed to *Indra* and he found it for them. Again, when there was no rain in the land, people anxiously sought his help, his intervention. He would come to the rescue. The evil spirits or the demons in the clouds who kept rain-water back from men were immediately smitten. The cities of the demons in the cloudy region were completely devastated. Rain was delivered, the crops grew, and people got their food and fodder.

In course of time, thanks to the search of the *Vedic* mind for an all pervading Divine Spirit, *Vishnu* or the all-pervading God came to be looked upon with greater favour in the matter of Divine kingship. The *Vishnusúktas* bear ample testimony on this point. *Vishnu* did not however at once supplant *Indra* in his sovereignty. His spirit was declared to be associated with *Indra* in all the latter's exploits. They were viewed as paired with each other. * This satisfied *Vedic* scruples for a time, but only for a time. Ultimately *Vishnu* came to supersede *Indra* completely. He was then the Highest God. None could equal Him in greatness. Poor Indra was thus remorselessly ousted from his place in the highest heaven where he had long held an undisputed sway. ‡ *Vishnu* now reigned there in his stead.

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* "इन्द्रस्य युज्यः सखा" (R. V.) *Indra* and *Vishnu* together smote the cities of demons.

"व्रजं च विष्णुः सखिवाँ अपोर्णुते" (R, V.)

‡ "न ते विष्णो जायमानो नजातो-देव महिम्नः परम तमाप।" (R. V.)

The hymns that were dedicated to *Vishnu* at this stage were modelled on the *Indrasu′ktas*.* All the greatness of *Indra* was transferred to *Vishnu*. He sang of his own greatness as *Indra* had sung of His. No wonder, with the advent of the *Pauránic* age, *Vishnu* had already established himself as *Govinda* or the finder of lost cattle, and *Brajapati* or the protector of the pasture land, and *Gopesa* or the leader of cow-herds; and suitable *Pauránic* legends had gathered round such epithets. It will indeed be an interesting line of investigation to find out how far the titles, epithets and attributes of the *Vedic* god *Indra* provided the basis for a large number of *Vishnu* legends and *Vishnu's* names by a gradual process of evolution. The names *Hari*, *Vaikuntha*, *Vrishana*, *Rishava*, *Vásudeva*, *Vrishnipati*, *Kesava*, *Vrihachchhravas*, for instance, of *Vishnu*, are borrowed, some way or other, it can be shewn, from *Indra's* names or some things associated with *Indra*. † It is of course unnecessary

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* "त्वमस्य पारे रजसः व्योमनः" (इन्द्रसूक्त—R. V. 6-52)

"तं त्वा गृणामि अस्य रजसः पराके" विष्णुसूक्त (R. V. 7-100)

Compare इन्द्रस्यनुकं वीर्य्याणि प्रवोचम्

विष्णोर्नुकं वीर्य्याणि प्रवोचम् (R. V.)

Compare also the *su′ktas* of *Indra Vaikuntha Rishi* with that of *Na′ra′yana Rishi* or the *Purusha su′kta*

Cf ऋग्वेद 10-47, 10-48, 10-49, 10-50 on the one hand and ऋग्वेद 10-90, also reproduced in अथर्व्व 19-1-6

† हरि frequently occurs in the hymns as *Indra's* name. इन्द्र-वैकुण्ठ is spoken of as the Divine seer as already noticed. References for वृषतम and वृषिणा Rigveda 1-10, वृषभ 1-9, वक्षुद्यमानः

to point out, that once raised to the highest position, some of the important titles and attributes of the other gods as well came to be transferred to Him, and in course of time these again contributed their quota to the *Vishnu* legends Take for instance the wheel of *Vishnu* and His title of *Chakrapáni.* It can easily be traced to the Sungod's connection with the year cycle or *varshachakra* (*vide* ऋग्वेद 1-104) * The same Sungod, *Savitri,* by taking away his luminous orb, produces the darkness of night, and this gave the most important name, *Krishna* †

Another fact may be pointed out in this connection. It is well known that some of the attributes of *Vishnu* inherent in the original *Vedic* conception about Him gave rise in course of time to suitable legends. For instance, the conception of *Vishnu* as *Urukrama* or *Trivikrama* in the famous *Vishunsu'kta,* which figuratively spoke of His three strides across the three worlds, earth, air and heaven, or earth, and below and above, helped in time to build the story of the Dwarf incarnation. ‡

If one carefully reads the *Pauránic* legends, one will not fail to notice that these legends in some

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1-10, वृषण—1-16, हरिभिः केशिभिः—1-16, पृथुश्रवोऽवृहत्—1-9 वसुपति—1-9, वृषन्—1-65, वृहच्छ्रवम्—1-154. सत्ययोनि—4-19, अहिहन्—4-19

* Cf also आवर्त्तयत् सूर्य्यान चक्रम् (2-11)

† "कृष्णेन रजसा वर्त्तमानः" 'कृष्णेन रजसा द्याम्ऋणोति सविता कृष्णारजांसिदधानः (1-35)

‡ Dwarf because though all pervading Life or Soul, He is in the inmost heart,—

instances hint at the original rivalry of *Indra* and *Vishnu*. Every reader of the sacred legends knows how on many an occaision *Indra* was saved by the friendly intervention of *Vishnu*. It is also on record how the king of gods, *Indra*, was worsted in an encounter with *Vishnu* as *Krishna* when the latter had forcibly taken away the famous *Párijáta* tree of paradise. The reader of the *Bhágavata* knows of course how *Indra* was deprived by *Krishna* of the annual worship and festivities held in his honour in *Vrindávana*. the sacred *Vrajabhúmi*. † All these are apparently *Pauránic* versions of the gradual supersession of *Indra* by *Vishnu* in all spheres of glorious activities and the ascendancy of the latter as the Highest God.

We have not as yet told the most important thing in this story of *Vishnu's* gradual rise in Divinity. Every one knows that in the *Pauránic* legends *Indra* as the king of heaven was first allowed to be in possession of *Srí*, the goddess of fortune. He however soon came to lose her by force of a curse of the wrathful *Durvásas*. But what happened when she was ultimately recovered? Well, then *Vishnu* claimed her as His and His claims were readily allowed. Thenceforward *Srí* belonged exclusively to *Vishnu* as His spouse. *

मध्ये वामनमासीनं विश्वे देवा उपासते (K. V.)

† The *Bhágavata Purána* 10th *Skandha*

* Vide the story of the chúrning of the ocean in the *Mahábhárata*. For the loss of *Srí* by *Indra* vide *Vishnu-purána*

It is not difficult to guess the *Vedic* foundation for this story. As has been said before, *Indra* as the raingod gave rainwater and food to his worshippers. The single word *irá* or *ilá* came therefore to mean both the things by the linguistic law of association. By a natural course of transition *irá* or *ilá* came also to mean wealth or fortune, *Sri* or *Lakshmí*, for food and water were naturally regarded as the best treasures valued by men. Thus *Sri* was at first in *Indra's* possession and at his disposal. † When *Vishnu* claimed her, He had every reason to do so. For *Sri* had emerged in a new and glorious state. She had bathed in the nectar of absolute immortality or *amrita*. In plain language the S*átwata* cult or the cult of imperishable realities clothed her in the garb of eternal life which never had belonged to I*ndra*. The great embodiment of Eternal Reality alone could now therefore take possession of her. And so she came to be *Vishnn's* and adorned His eternal home. This process of ultimate personification was also responisible for another spouse of *Vishnu* e. g. *Váni*, the goddess of speech. She might have belonged to I*ndra* or any one else of the *Vedic* pantheon, for laudatory speeches were addressed to all, though of course prominently to I*ndra*. * But eternal speech, *Vák* or *Saraswatí* in her transcendental reality must belong to *Vishnu*, the embodiment of that spirit. That was the natural outcome of the *Sátwata* doctrine.

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† 'ते सिषत श्रियम्' (A. V. ऊ vi) इड़या मदन्ताम् (A. V. I|4)
'श्रिशुभ्र यज्ञैः परिदृषत श्रिये (A. V. I-6)

While tracing the origin of the two famous consorts *Lakshmí* and *Saraswatí* of *Vishnu*, we are at once reminded of *Rádhá* or *Srí-Rádhiká* who played such an important part in the religion of devotion whereof *Krishna*, the most glorious incarnation of *Vishnu*, was the central figure, as His most beloved, His dearest and nearest one. What was her original position in the hymns? It is the same story of *Lakshmí* or *Saraswatí* over again.

In numerous hymns of the *Rigveda*, *Rádhás* or *Rádhá* is clearly synonymous with *irá*, wealth or plenty of food. Although worshippers approached almost every god for food, and food therefore might be supposed to belong to every one of the gods, it belonged, in truth and reality, to *Indra*. He is *Satyarádhas* and none else (ऋग्वेद 4-29). *Rádhas* is His (तव राध: सोमपीताय—ऋग्वेद 1-51) and he gives it as the most prized treasure (दाता राध: स्तुवते काम्यं वसु). He is the lord of *Rádhás* (स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते, विभूति रस्तु सूनृता-ऋग्वेद 1-30 also अथर्व 2-7). Thus *Rádhá* was only another aspect of *Srí*. She was rather the fountain head of real splendour and fortune (सूनृता विभूति:). No wonder that she should ultimately come out as the most favourite partner of life of the Great One, when He manifested Himself as an embodiment of reality in all its glorious magnificence, for who else but *Rádhá* as the incarnation of the principle of highest splendour could legitimately claim to be by His side? The *Sátwata* principle of personified reality truly worked a miracle in this transformation. *

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* We give here at random references to some hymns

There was another aspect of this *Rádhá* cult which gave her naturally the place of predominant partnership of His life. She, of all, pre-eminently represented and personified the spirit of worship and devotion to the Highest and the Dearest One. * So far as the devotional aspect of the *Sátwata* religion was concerned, *Rádhá* therefore fittingly occupied the place of love and honour by His side, as the sole embodiment of love for and devotion to Him.

A question may arise very naturally—how is it that the *Sátwatas* so unscrupulously made use of a mere epithet or expression in the *Vedic* hymns for manufacturing an important personality or an elaborate story? The reason is not far to seek. The *Sátwata* school went the fullest length of a realistic creed. To them every leading idea in the *Vedas* was a reality. The *Vedas* themselves are tremendous realities. All of them have their real

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where *Ra´dhas* in the sense of *ira´* is to be met with,—

"चित्रस्य राधसः" (ऋग्वेद (1|22) 'दाता राधांसि' (1|22) न सुराधसः (1|23) 'यस्य दुर्धरं राधः' (1|57) भक्षीय तव राधसः' (1|3) "शूर राधसे" (1|81) 'मा ते राधांसि' (1|84) 'सुराधाः' (1|101) 'सत्यराधः' (1|102) 'सुराधाः' (3|33) स्तुवते राधइन्द्र' (4|21), इन्द्रः सत्यराधाः (4|24) 'गृणानः सत्यराधाः' (4|29), भजस्वराधसि, (4|32)

Also 'इद ह्यन्वोजसा सुत राधानां पते। पिबात्वास्य गिर्वणः॥' (A. V. 1|2) and आग्निषे राधसे वक्षे, (A. V. 1-3) and several others

† राधा or राधिका comes from the root राध् meaning 'to worship'

Cf अनया राधितो नूनं भगवान् हरिरीश्वरः
यन्नो विहाय गोविन्दः प्रीतस्तामनयद्रहः (B—10)

forms in the highest region of ultimate realities, where ideas and bodied expressions merge into each other. * Thus the *Srutis*, *Upanishads*, in flesh and blood, made up of course of supernatural matter —*aprákrita múrti*—sing there songs of glory of the Great One and enjoy the pleasure of His company. All branches of learning,—the *Kalávidyá*, the *Gandharva Vidyá*, the *Nyáyá Vidyá*—and what not? —are in transcendental material shapes in the living region of *Vishnu* and there render their homage to Him. † Wonder of all wonders, *Máyá* herself, the Principle of illusion, is a Reality, a visible entity, before Him. ‡ With such a doctrine as this, the *Sátwatas* had no hesitation in giving leading *Vedic* conceptions suitable bodily forms

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* वेदा यथा मूर्त्तिधरास्त्रिपृष्ठे" भागवत 10th स्कन्द Vide also गर्गसंहिता. Students of the भागवत and the गर्गसंहिता are of course aware how the Srutis turned themselves into maids in love with and devotion to Him.

† Vide गर्गसंहिता, also (B. 10)

Cf. ‡ "अपश्यत् पुरुषं पूर्णं मायाञ्च तदपाश्रयाम्"
and "विलज्जमानया यस्य स्थातुमीक्षापथेऽमुया" (B)

CHAPTER X.

Essential attributes of *Vishnu*
Bhakti alone explores them.

FULL SCOPE OF BHAKTI

In a scheme of personal philosophy, as adopted by the *Sátwatas*, the ultimate criterion of knowledge in all its aspects must be sought for in the inner personality of man. In order therefore to find out the attributes that constitute the very essence of the Highest God, we must first of all look within and explore our inner consciousness. * What do we find there? Three different functions of the soul stand out most prominently. All systems of human psychology are agreed on the point. The soul works—to know, works—to feel the pleasures of life, works—to express itself in actions of life. None of these phases, however, should be understood to stand by itself. To know is to exist and feel happy, to exist is to know and be happy, and to be happy is to possess knowledge and feel existence. Turning now to the different aspects, we find that it does not

* The (*Karma*) *Yoga* and *Nyáya-Vaiseshika* schools had entertained the idea of a *corporation* of fundamental elements of existence at every stage of cosmic existence from start to finish. *Aká'sa* naturally was conceived as the plain bedsheet of materiality upon which was employed the artistic skill of the Divine Workman to make of the sheet one thoroughly composite work of material art with the help of the other material elements. Finer *aká'sa*, that is pure *aká'sa*, before it was worked up to material cosmos, therefore, pervaded the whole of cosmic creation and

want to impose any limits on these functional activities. In its pursuit of knowledge it seeks to grasp *Infinite* Reason In its emotional activity, it strives to realise the Fullest Joy. In its will to be, its aspiration is to participate in the whole course of Universal existence and thus to secure fullness of existence. Why does it allow itself to be thus drawn towards the unbounded? Because it carries in itself the essence of the Unbounded. No other explanation will satisfy reason. We can now therefore safely assert that the essence of the Highest Soul or *Purushottama* is to be found in

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the almighty *Karmic Law* that regulated creation under the inspiration of the great Ruler, the supreme Spirit of Existence, was in a sense implanted in this pure *a'kasa.* Even the *Parina'mavadi'ns*, and the *Vivartava'dins*, could not demur fo this pure *akasa* as the repository of Karmic Law. Only they would make the Law itself *rational* existence. *A'ka'sa*, every one of the schools conceived again as composed of elementary sound forms. The Law of cosmic existence therefore must he looked for as embedded in those primay sound-elements which constituted the *parama vyoman* or finer *a'ka'sa*. The *Srutis*, or the *Vedas*, as the rationalists would like to call the *Srutis*, stood for these fundamental sound elements. In a sense therefore this cosmos might be regarded as created out of *Srutis* or *Vedas*. That is what the *Vedicists* emphasised, Responsible human *karma*, so long as it was regulated in conformity with the laws embedded in the *Srutis* was all right ; that is, it fitted in with the smooth working of the cosmic system ; Else it was wrong, that is, it was destructive of the cosmic system. Hence rose the view of the Srutis as a system of *Karmic Vidhis*, though the rationalists would look for fundamental Reason behind those *Vidhis*. The Vedicists of course never bothered their heads over the question whether the *Srutis* preserved for them strictly satisfied

the three attributes internally indicated in man. He must be regarded as All-knowledge, All-joy, and All-existence. He knows Himself and the universe and has implanted the principle of knowledge in man that he also may know as He lives. He is in the fullest enjoyment of eternal ecstasy, through and above this creation, and it is open to man, for he has His gift in him, to participate therein full life's joy. He acts for Himself and all that is His, and man has been given by Him the secrets of life whereby to act for himself and all that is His. In the language of the *Sátwatas*, *Vishnu* is thus eternally endowed with three great and essential attributes—*Sambid*, *Hládini*, and *Sandhini*.* Through *Sambid* or the principle of knowledge

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the fundamental requirements implied in the above view. They only satisfied themselves of the possibility of such *Srutis* and accepted the *Srutis* preserved for them as such. The great Vedic seers, in their *sama'dhi*, when they managed to withdraw their souls to this pure region or *paramavyoma*, fell under the direct influence of the great waves and in their inspired state gave utterance to the eternal *savdas* as they were; and the *Srutis* preserved these utterances. Hence their unquestenable authority, so argued the *Vedicists*. But could the claim he substantiated? Hence arose a search after a more convincing form of proof. The implications of pure reason or consciousness were then explored for the purpose. *Samvid* was thus raised to the rank of highest *pra'ma'na*. Starting with the implication of *samvid* the Sa'twata school gradually worked up to the implications of the emotional phase and the creative phase—the *hla'dini'* and *sandhini'* aspects—of ultimate life. Thus to the *Sa'twatas* the implications of life itself in all its departments were proofs for the existence of the absolute truths of life.

* "ह्लादिनी सन्धिनी संवित् त्वय्येका सर्व्वसंश्रये" (V. P.)

He knows and makes man know.* Through *Hládiní* or the principle of joy He Himself feels joys of Life and makes man feel joys of life † Through *Sandhiní* or the principle of creative life, He lives in His mundane and supermundane activities and makes man live too in and through his deeds. ‡ To adopt the language of the *Upanisads,* He is the One *Sachchidánanda Purusha—Sat, Chit* and *A'nanda,*—and man can realise Him because he is also *sachchidánanda* himself. From the *Sátwata* standpoint, it is not however in the idealistic *Vedántic* sense. The existence that is in Him is not abstract existence, but expresses itself all round. His consciousness or reason is not a mere ideal but stands for a knowledge of realities. The joy that is in Him is not self-contained contentment where there is nothing to contribute to joy, but joy in positively joyous conditions of life. A Personal God would have nothing to do with empty negations made to pose as realities.

It is not to be inferrad from what has been said above that the *Sátwata* school rules entirely out of court any of the abstract conceptions of the Highest Divinity. If that view commends itself to anybody, he is welcome to it. One may, if one likes, concentrate one's attention exclusively upon the substratum of pure consciousness, pure contentment, pure existence, and need not, in this pursuit of the abstract, look for their concrete expressions.

To quote the language of a realist, 'he will only

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* "यया वेत्ति वेदयति च" † यया ह्लादते ह्लादयति च"

‡ "यया अस्ति भावयति च, करोति कारयति च"

confine his vision to the dazzling halo that surrounds the Glorious Personality, but will not allow it to penetrate beyond and grasp the Person Himself, in His fullest glory within." Be that as it may, the conception of God without concrete attributes—*Nirguna Brahman*—has its use in a form of *upásaná* which seeks ultimately to merge individual consciousness in alstract consciousness of pure existence and self-contained contentment free from the taint of cosmic pain.

The guestion now arises—what will enable man to fully comprehend the glories of *Vishnu* as involved in His eternal attributes? From the nature of the attributes as explained above they can be realised to the fullest extent only by the combined functional activities of the human soul. To know Him, we must approach Him through that principle of pure knowledge which lies within us pre-eminently fitted for this use. Our *sambid* will take us through the manifestations of His *Sambid*. The like grlasps the like specially when both are essentially the same. Similarly the principle of joy in us will disclose the contents of His pure joy. The way by which alone we can fully realise our own existence in relation to the whole universe—a mode of life devoted to the service of all life—will reveal the mysteries of His realised existence in its universal and transcendental harmony. The various sciences of man, the sciences of knowledge, the sciences of emotion, the sciences of life-movements, all ever strive to grasp the eternal truth in its cosmic aspects. But the very infinity of the truth ever eludes the grasp of the

scientific mind, and the pursuit always demonstrates the futility of man's limited resources in his uninspired and unaided exertions.

How then can man turn to the best use his unquestionable powers to comprehend Him, both in His immanent and transcendental greatness? Well, he must raise them to their highest eminence of glory. He must take them back to the plane of infinity. He must unreservedly place them—his *hládiní*, *sandhiní*, and *sambid*, at His disposal, and merge them in His personality. Let them be at His service, and he will surely participate in His glories. His sincerest loyalty and wholesouled devotion will be rewarded with the fullest realisation of himself in the company of God—as a partner of His highest life * That is the royal road and there is no other way.

This path is known as the path of *Bhakti*. It is *Bhakti* that literally stands for devoted service to Him and for glorious association as a partner with His life of infinite greatness. † It leads the whole soul to Him for complete realisation through Him. It makes the soul feel the Highest Soul, the Life of lives, within ‡ It is the whole doctrine of the Soul, not of the head alone, nor of the heart alone. It covers all phases of life. It gives the fullest play to

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* 'भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले ।
अपश्यत् पुरुष पूर्णं मायाञ्च तदपाश्रयाम्"

† The root भज् means "to share" and "to serve" भजौ च भाग-सेवयो: ।

‡ "परावरे ब्रह्मणि भावितात्मा" "भक्ति: परेशानुभव:" (B)

the best activities of man's *hládini´*, *sandhini´* and *sambit saktis.* In his pursuit of religious knowledge—*jnánayoga*—the *bhakta* devotes his thoughts exclusively towards Him and hopes, then, through His grace to unravel the secrets of all that He thinks of eternally, Himself and what is His, inside and outside. * In his religious emotion—*rágamárga*—he seeks His love and comradeship, and secures through Him his due share in the eternal pleasures of the Life of Infinite Love and Joy, *rasa*, which constitutes the very essence of all that He stands for emotionally.† In His religious activities—*bidhimárga*—he will act for Him, live for Him and Him alone, the Embodiment of Eternal Life, and his life-activites will be directed towards the wellbeing of all that comes from Him—the whole sphere of created life. ‡ Such a course of life will reveal at once fully to him His infinite goodness, kindness, and love, throughout all His dealings with everything that lives, for it is His spirit that moves him benevolently.

The highest aim or goal of life, which the *bhakta* places before him, differs, as will readily appear from the foregoing, materially from the goal of a mere *jnánin* or a mere *karmin.* Divine knowledge he cares for as much as the *yogin* or *jnánin*, but he will

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* "भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः" (G)
यमेवैष वृणुते तेन लभ्यः (K V)
ध्यायतश्चरणाम्भोजं हृद्यासीन्मे शनैर्हरिः (B)

† रसो वै सः—श्रुतिः

‡ 'शिवाय लोकस्य भवाय भूतये य उत्तमःश्लोकपरायणो जनः (B)
'प्राणैरर्थैर्धिया वाचा श्रेय एव समाचरेत् (B)

shudder at a conception of salvation which puts an end once for all to all consciousness of individuality, that is *videha mukti*. That idea is wholly repugnant to him. He wants to live a glorious life in his Divine knowledge, to share with his God the joys of a full life in eternal and devoted service to Him. The real happiness the *bhakta* enjoys in his emancipation is not at all tainted with worldliness, for he has then shed off his material nature which is never to return to him in deference to *karmic* law. Mukti in the sense of absolute eternal relief from cosmic troubles has come to him spontaneously. That however does not engage his attention and give him any ground for self-exultation. It is of no significance to him. It is not improbable that he will even sometimes choose to put on a cosmic garb, of his own free will, if thereby he can render any service to his God. For this very reason, direct visible association with God, or even the glories of Divine spiritual forms of existence which come to him spontaneously, are not matters of much concern to him.* His sole concern is unfettered loyal devotion to God; any situation that helps it is welcome to him. If any apparent enjoyment comes along his way in the pursuit of this course, it does not at all trouble him, as he is not

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* "मुक्ता अपि विग्रहं कृत्वा भगवन्तं भजन्ते" "मुक्ता अपि हि कुर्व्वन्ति लीलयोपासनं हरेः" (quoted by मध्वाचार्य्य)

"सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत—दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः (B)

affected thereby. He treats it as indifferently as his *mukti* which clings to him *

To such a soul, it is needless to point out, the charms of a lower heavenly life, the goal of a *karmin*, are quite unavailing. Once in possession of eternal joy who cares for a pleasure not unassociated with pain of some sort or other, as a lower heavenly form necessarily implies? If however it suits the *bhakta*, in his pure exalted and glorious state of existence, to incarnate himself as a god in order to fulfil his mission of devotion, he will cheerfully do so and proceed on his errand like a Divine *bhakta* †. Be it however noted that his real individuality in every such case ever lies in absolute Divine immateriality—*suddhá Bhágavatí tanu.*

It will be seen that under the *Sátwata* scheme of religious philosophy, even the great law of *karma* has been relegated to an obscure corner. Before the advent of the *Sátwata* creed, *karma* was the bugbear

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* "लिप्यते न स पापेन पद्मपत्र मिवाम्भसा" (G)

"एवं यावज्जीवमहरहः श्रीकृष्णं भजतो भुक्तिमुक्ती गृहदासिकाव दवलोक नावसरमेव न लभते" (नृसिंहपरिचर्य्यां)

कोन्वीश ते पादसरोजभाजां
सुदुर्लभोऽर्थेषु चतुर्ष्वपीह ।
तथापि नाहं प्रवृणोमि भूमन्
भवत्पदाम्भोजनिषेवणोत्सुकः ॥

† Such were नारद, सनक, सनन्द, सनातन, सनत्कुमार, and a host of others all counted among the eternal comrades of Vishnu,

Cf "प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम्" (B)

of life, and all schemes of salvation sought only a way out of it. A *bhakta* however cheerfully accepts a *karmic* life which is untrammelled by the fetters of worldly joys and griefs. Later on we shall speak more fully on this point.

CHAPTER XI.

PERSONAL ASPECTS OF VISHNU.

Let us now turn to the essential personal aspects of *Vishnu*, the Supreme God of Life, as revealed by reason in devotion to Him. On this head, we shall have nothing more to do than note down the fundamental ideas or principles at the bottom of universal existence. What are these principles ? To answer the question properly it will be necessary to state fully the position of the *Vedántic* interpreters of *Sámkhya* philosophy on the point, for the *Sátwatas* practically built upon that system and adapted it to their creed of glorious and exalted personification.

As explained before, the idealistic *Sámkhya* view acknowledges one supreme principle of consciousness as the ultimate cause of all so-called cosmic creation which has, however, no real existence. It then proceeds to unfold the later stages of evolution with the help of the negative or illusory principle of *Máyá*, which belongs to the *ji'va*, and induces him to interpret cosmic existence in a realistic sense. For this purpose, a material principle, which is of course nothing else but the deceptive idea of *Máyá* realised, is to be supposed as the first material cause under the guidance of Divine Reason, conceived as the Lord of Creation or *I'swara*. The way in which *I'swara* works may be gathered from our own experience. When we proceed to do a thing, we first decide upon the act, them identify our interests with it, and

finally give it a definite material shape. The principle of self-determination, *adhyavasáya* or *buddhi*, the principle of self-realisation, *mamatá* or *abhimána* or *ahamkára*, and the principle of self-expression—*mánasa samkalpa*—thus come into play one by one on the material plane. To explain it further, *I'swara* inspires First Matter with those three principles for the successive stages of its self-evolution. These principles are therefore in matter and material in that sense, though on the face of it, they are only the material aspects of the reflected light of Reason identified with *I'swara*. It is necessary for *Matter* to be endowed with such principles, for otherwise it will have to feel its way blindly in the dark for every step in cosmic creation."

Thus the principles that are internally in man as his material individualty, *antahkarana* or *lingasarira*, are internally in Nature for her conscious rational evolution. This sort of correspondence, through the possession of similar material principles, between man and Nature, must be conceded, as the like alone can get at the secrets of the like, and man with them and them alone can have access to the secrets of Nature. It of course goes without saying that as in Nature, so in man, the principles must be under the guidance and supervision of One *I'swara*.

Let us now pass on to the next stage in material creation. "Our reason compels us to suppose five finer material elements for the gross material types cognisable to our five senses. With this final conception, we come to the last stage of cosmic evolution. There it emerges as a cosmos of apparently gross

materiality. The whole thing may be conceived as a huge body through which the principle of self-expression of Some One has materialised,"

Such is the scheme of Universal Life on which the *Sátwatas* worked with their personified realism. Beyond the domain of *Máyá*, the supreme *Vishnu* is honoured with the name and form of *Vásudeva*, the highest and the purest type of personal existence †

The principle of perverted existence—*prákrita sattwa*—that enters into the constitution of the material cosmos, thanks to the intervention of the principle of *Máyá* or illusion, has no place in this Sublime Form. Turning now to the Cosmos, the great principle that draws the sublime into the universe, so to say, and is the first expression of Cosmic reason—*buddhitattwa*—is given the name of *Samkarshana or Valadeva*, for he personifies the first impulse of material life. Next in order naturally comes *Pradymna* or *Káma* who personifies the principle of *ahamkára* or self-interest. Last of all emerges the figure of *Aniruddha* who embodies the principle of unbounded and unbridled mental conception or *Mánasasamkalpa* or briefly *manas*. This group of four represent the four fundamental stages in the evolution of consciousness in Creation.

When examined closely, *Vásudeva* will he found to have two aspects in the scheme just described. He has been given a place above and beyond *Máyá*. But He rules *Máyá* and through it exercises His powers as *I′swara*. Thus inside the cosmos He is

† "सत्त्वं विशुद्धं वसुदेवसंज्ञितं—यदीयते तत्र पुमानपावृतः"

the first principle, and outside it He is the untainted *Vásudeva* in His element of animated Reason—*Suddha* or *U'rjitasattwa* In this domain of transcendental spiritual matter—*Suddhá Prakriti*, He can not but have a world of His own. Isolated existence of True Life is unthinkable. He accordingly creates there a universe of life, only it is not of gross elements. Unlike in the material world, He here manifests Himself in an infinite number of external forms, all of absolute purity. Pure spiritual energy and spiritual elements can have nothing to do with the finite. It is superfluous to observe that all cosmic 'divinities' here have their immortal prototypes, evolved not in successive stages, but all simultaneously, as time is out of place in the court of the Transcendental Power, and lodged here, there and everywhere, as spatial restrictions do not extend beyond the cosmos.

We have not as yet exhausted the points of multiplication. Between the cosmos and the eternal region, there is a wide gulf. When the cosmos is dissolved it is lost in the great sea. Who is in charge of this watery region that separates the material from the transcendental ? Surely the omnipresent spirit of God. There He is with His scheme of potential creation. That scheme or idea requires again His four essential forms. *Vásudeva*, strictly speaking however, is *Náráyana* in this aspect only, though the name *Náráyana* is indiscerminately applied to the first form in all spheres. The conception of the great sea, which is neither matter nor spirit but intermediary between the two, immediately leads to another conception. Is the cosmic idea to be realised

in and through a single cosmos? Can the infinite energy be exhausted in the creation of a single universe? No, it must be for an infinite variety of cosmic spheres. Its infinity requires that. We are thus once again driven to infinite multiplications of the four forms, each group associated with the embryonic state of existence of one single sphere to be realised. *

Once again. Each realised cosmos is a vast organisation of life units. † This organisation of the world of reals is divided into several regions suitable for subtler and subtler and grosser and grosser forms of existence. *Vishnu* as the embodiment of Life must occupy the subtlest and the most central—the most vital—one of all those regions or spheres of life, as the ideal home of full life and blessedness. Just to maintain itself in existence the world must not lose touch with Him. And necessity

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* न तथा मे विभूतीनां सृजतोऽण्डानि कोटिशः" (B. 11th skandha)

† To *Sam'khya* and *Yoga*, and the subsidiary schools of philosophic thought, there was admittedly a strictly material plane, a field of activities for purely material atoms, or a field of elemental self-assertion of purely material elements, apart from the *ji'vas.* To the *Sa'mkhya* schools *ji'vas* were initially endowed with rationality and *active existence* and *emotionality* were only phases of rationality. To the *Yoga* schools both rationality and emotionality were gradual accretions to the cosmic existences of souls or *ji'vas.* The *Veda'ntists* made short work of the idea of an independent material plane with their theory of One Transcendental soul as the sole unit of existence and reason and emotionality, all phases comprehensible through reason and reason alone, while to the *Sa'twatas* rational, emotional and active units of life were eveywhere, and there was nothing else, under the all-comprehensive sway of Life.

on this score impels Him to manifest Himself in the four forms. But for the four the world of realities would cease to be so and be extinct in no time.

We now turn to the inner or the vital region of man, or for the matter of that, every organised unit of life, every organised soul or individual. We have already shown how the inner side of man, his *antahkarana* is made up of *buddhi*, *ahamkára* and *manas* and is under the personal supervision and direct inspiration of *I'swara*.

It follows as a matter of course that while the *antahkarana* is in the charge of *Samkarshana*, *Pradyumna* and *Aniruddha*, the three divine personalities whose spirits permeate *buddhi*, *ahamkára* and *manas*, *Vásudeva* or *Náráyana* as the incarnation of the spirit of *I'swara* must reign supreme there in the pure region of the soul. * Thence He guides the inward and the outward nature of the individual. This aspect of *Vásudeva* is strictly speaking *Hrishi'kesa* or the Lord of the senses. Now what is true of one individual is true of all. Thus throughout the *Brahmánda* or the cosmic sphere, nay through the infinity of *Brahmándas*, the infinite varieties of souls individually carry *Hrishi'kesa* in the sacred temple of the soul with the three Divine satelites ruling the *lingasari'ra* or the shell of the soul, in each case. Truly imagination is staggered by the immeasurable immensity of the conception.

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† सर्व्वस्य चाहं हृदि सन्निविष्टः" "ईश्वरः सर्व्वभूतानां हृद्देशेऽर्जुन तिष्ठति" (G.)

But though we thus speak of *Náráyana* as *Hrishi'kesa* residing in every individual soul, correctly speaking, it is the one and the same form of *Vishnu* appearing in that capacity before one and all in the cosmos. All souls have their spiritual gaze fixed upon Him, much in the same way, as the eyes of all in the world are fiixed upon one sun. He is thus simultaneously inside and outside every being in His spiritual elements. The World-god is really the God for each. He is *Virádji'vántaryámin.* *

To sum up. Three different stages are noted in connection with creation. The last stage is that of actual material existerce, a vast organisation of world life or *Virát.* The higher stage represents the potential state or the state of transition from the non-material to the material existence of each cosmos and this is dominated by the soul of embryonic life or *Hiranyagarbha.* The highest and the first stage is the preparatory one, the great *Kárana,* in which the idea of the evolution of spheres in their infinity takes shape in the conceiving mind of the *Karanátman* † All these stages are in some way or other connected with *Máyá* or the principle that represents the will-to be or *sisrikshá.* The necessary elements of creation must be looked for in each stage. There must be everywhere organisad 'mind and matter', implicit, explicit or in idea. And organised mind and matter must constitute a personified reality in

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* "अलच्यं सर्व्वभूताना मन्तर्वँहिरवस्थितम्" (B.)

† "विराड् हिरण्यगर्भश्च कारणञ्चेत्युपाधयः।
ईशस्य यत् त्रिभि र्हीनं तुरीयं तत् प्रचक्षते॥

every case. This personified reality again reveals itself in its four fundamental forms everywhere.

Above the region of *Máyá, Vishnu* in His absolute eternal glory rules as a Personified Reality. Here there is no evolution, but a world of absolute eternal divine manifestations, of Himself, His powers, His glories, His joys, His splendours. It is not even one world but an infinite series of worlds or innumerable places of residence of the Infinite, all in their supernatural grandeur. The Creative Force or impulse that creates it is nothing but pure Divine Nature–*Suddhá Prakriti*. The fundamental godforms of material creation have of course their ultimate inspiration here, but here they are not organised 'mind and matter' in the worldly sense. They are absolute spiritualities, varied manifestations of One Supreme *Náráyana* or *Vásudeva*.

But these are not the only variations of the Highest. There are here eternal forms of *Vishnu*, each a specified type of ideal glory, the ultimate supernatural sources of inspiration, the immortal prototypes of the *Avatáras* or worldly Divine Incarnations, that go here by those very names given to them by seers versed in the religion of infinity. There are again the fundamental four in groups of modified types, assumed for the realisation of different ideals, which inspire the world or worlds by their timely incarnations. Some of the eternal *Avatára* forms of *Vishnu* reveal only His partial majesty, while others His full, fuller or fullest majesty, and all have worlds of their own in the infinite region to ensure complete rehearsal of their worldly glories. The *Avatára* of *Avatáras*, the *Avatára* with the fullest possible

glories of Divine Majesty is *Srikrishna.*—He who draws every thing else unto Himself—who occupies the highest, most central, most vital region of all. That *Avatára* is 'full' which reveals the fundamental group of four, which is a complete embodiment of the principle of joy in all its phases, and which discloses unrivalled powers. But the fullest is that in the majesty of which all other types of greatness disappear, much in the same way as the lesser luminaries are lost in the glory of the sun. *

Need it be said that it is impossible to make any estimate of the eternal *Avatáras* in the supernatural Universe. This arises from the very nature of the Highest, the absolute energy of Life. Life ever tends to expand;there can be no limit to its realisation. A single life-seed in the material world contains within itself the germs of untold generations to come all possibly to be realised in time Such must be the case absolutely with the eternal principle of life above. He ever manifests and manifests Himself in forms, identical or varied. These manifestations again repeat the process and so on. Some of the manifestations appear before our world as partial or full *Avatáras* or even the Fullest. The same thing happens in the other cosmic spheres and their num-

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* "चतुर्व्यूहो भवेद्यत्र दृश्यन्ते च रसा नव।
अतः परश्च वीर्य्याणि स तु पूर्णः प्रकथ्यते॥"
"यस्मिन् सर्व्वाणि तेजांसि विलीयन्ते स्वतेजसि।
तं वदन्ति परे साक्षात् परिपूर्णतमं स्वयम्॥" (गर्गसंहिता)
Krishna comes from कृष् to draw.
"एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम्" (B.)

ber is limitless. Nor is this all. There are image incarnations, *Archávatáras*, all sacred and eternal embodiments of absolute life. To a particular holy soul or before a chosen people, a nation, a tribe or a community, the supreme Lord chooses at times to appear in suitable forms, forms that will appeal to the person or persons before whom they are revealed. Even a single known *Avatára* type of manifestation may be infinitely varied for such purposes to suit an infinite number of cases. And all *Avatáras* undergo a similar process. There again can be no limit to the unknown, unfamiliar types revealing themselves for similar reasons, and each of them is amenable to innumerable modifications. These are all known as image incarnations because whenever such forms reveal themselves, the images are religiously set up for worship and devotion by the seers, for they are inspired with the spirit of the eternal originals lodged in the infinite region of life. Thus though images in appearance, each of them is a live reality, in full Divine glory. They are never to be thought of as mere idols or material images. Spirit is their essence and they are all live emanations from Eternal Life. †

Although the *Vaishnava Puránas* and *Tantras* are agreed as to the position of *Krishna* as the

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† अवताराह्यसंख्येया हरेः सत्त्वनिधेर्द्विजाः ।
यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥ (B.)
सर्व्वे नित्याः शाश्वताश्च देहास्तस्य परात्मनः ।
हानोपादानरहिता नैते प्रकृतिजाः क्वचित् ॥
(quoted by मध्वाचार्य्य)

ultimate source of every thing, the highest personification of Divine Glory, the source of all other incarnations, there is a good deal of difference in the conceptions of the positions of other well known incarnations. That is of course not to be wondered at. The ideal represented by a particular *Avatára* may be rated differently from different standpoints. Again, One who is conceived in some quarters as manifested in four fundamental forms, modified according to circumstances, may not be so conceived in other quarters. It is purely a matter of different constructions.

While speaking of the Eternal Incarnations, we must make a reference to the 'glorified personalities' that have been regarded as in some way or other belonging to the category of incarnations. There are several classes of such minor 'incarnations'. In their essence they arc only inspired cosmic representatives of god, or models of life, displaying by His grace specified powers or virtues. But they are never eternal forms of *Vishnu* so far as their individualities are concerned. Thus the powers of creation and dissolution of a cosmos, called the forces of *rajas* and *tamas*, when referred to personalities, are known as *Brahma* and *Rudra* or *Siva* respectively. Together with *Vishnu*, embodying the great abiding principle of conservation of life or *sattwa*, which ever sustains the cosmos as a definite possibility, when not a material reality, they are given the name of *Gunávatáras*. Though *Vishnu* Himself appears as a *Gunávatára*, still in as much as in that capacity also, He stands as the power of Eternal Life, He is really

above the category, inspite of His nominal inclusion therein. The other members of the Trinity stand on an entirely different footing. They are only ordinary *jívas* raised by Him to the particular ranks, in reward of their *karma* or *upásaná*,. in dovotion to Him, for the discharge of the particular duties attached to their positions. At the end of the cosmic cycle, they may or may not be drawn to the eternal region to enjoy His company there. Even when so drawn, they are still separate entities and not in any way to be regarded as essential forms of His. It must not be inferred from this interpretation of their status that there are not original prototypes in the eternal region of *Vishnu* of a *Brahmá* or a *Rudra*. They are there evolved out of Himself to inspire the world when required. The cosmic *Brahmans* and *Rudras* are inspired by them and are merged in them when they are taken to His bosom, but never lose their own identities.

What is true of the *Gunávatáras*, *Brahmá* and *Siva*, are true of several other *Avatáras*. When a particular *jíva* is allowed by the grace of God, thanks always to his *karma*, to execute a particularly high and noble mission, he is only an inspired being, a chosen instrument of God. He is as such an incarnation. The great seers, the gods, the *Prajápatis*. the *Manus*, and such others, all are chosen to fill up particular offices in the scheme of cosmic adminstration, and are in the same way no better than inspired *Avatáras*. It is impossible to compute the number of such *Avatáras*. *

* "ऋषयो मनवो देवा मनुपुत्रा महौजसः।

Now to return to the eternal major *Avatáras.* We have said that they represent powers and glories which *Vishnu* alone can disclose. Those are essentially supernatural. * In the government of the cosmos such powers sometimes require to be revealed. The object may be to remove some impediment that stands in the way of the best and the fullest realisation of cosmic life.† It may be to make the world possible for good men to live in. It may be to destroy the sworn enemies of the world. It may be to give light and leading to the pious. They all stand for the same ideal. To attain such an ideal, God has to incarnate Himself in His full glory or partial glory. On such an occasion He assumes the veil of a material form drawn over His eternal form. The veil of course is not His, but when He comes into the world, He allows His *Máyá* to throw it over Him as it were. It is withdrawn as He leaves the world and returns to His place, to the corresponding eternal form of His, for an essentially temporary form is unthinkable in Him who is the essence of all realities. Every real incarnation indeed implies an eternal phase abcve and a temporary phase below. The question can not arise how what is nothing but contingent can be provided against beforehand ? Nothing

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कला: सर्व्वे हरेरेव सप्रजापतय: स्मृता: ॥" (B.)

* "कृतवान् खलु कर्म्माणि सह रामेण केशव: ।
अतिमर्त्त्यानि भगवान् गूढ़: कपटमानुष:" (B.)

† "परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्म्मसंस्थापनार्थाय सम्भवामि युगे युगे" (G)

is contingent so far as the omniscient mind is concerned, for His eternal Laws shape everything.

So the Eternal *Avatáras* are always ready in the realm of God. Or it may be viewed in another light The intervention of God is nothing but the assertion of the eternal law of harmony in Nature. Whenever worldly harmony, in any sphere of worldly activities, is threatened with a break, the force of re-adjustment automatically comes to work under the supreme law of conservation of life in a form suitable to the particular case. The law however is eternal and the phase is eternally provided for. Render this into the language of Personified Realities, you will understand how *Vishnu*, the Ultimate Principle of Life, has eternally provided in His various manifestations against what seem to be only occasional forces of disruption.

We take it—*Vishnu* occasionally descends to the world. The question now arises who introduces an incarnation to the world? Who serves as the intermediary between *Vishnu* and the world? Let us explain.

The whole world in its fundamental unity, which presumes harmony among its various sections, is rightly conceived as a unit of life. It is dominated therefore by a soul. We thus come to a *World-man*, the great *Vairája Purusha* of the *Puránas*. The whole of this apparently gross nature is the body or *samashti sarí ra* of this collossal being *Virát*, made up of course of smaller bodies of beings or *vyashti-jí vas.* As an incarnation is but the assertion of the law of harmony of life of this World-man,

he it is that may be regarded as the source of all incarnations from the wordly point of view. He is indeed the first man descended from Him, the One Man who is the life of the world. It is for this reason that the *Puránas* call him *Purusháavatára.* In his charge is the law of material life of the world and he asserts himself whenever necessary to maintain it intact. He thus brings an incarnation to the world and takes it away from the world as soon as harmony is established. The eternal *Avatáras* materialise or reveal themselves through this great Worldman. *

All the phases so far described of God are entirely associated, as will be superfluous to observe, with the conception of *Vishnu* as the Supreme Personal Reality. Viewed in this light He is eternally in His glorious activities, for even appearance and disappearance of *Máyic* forms are different phases of life. In other words, this conception makes Him All-life and All-glory. This is pre-eminently the *Sátwata* view of *Vishnu* and on this view He is Known as *Bhagaván* or *Sátwatámpati*—the Lord of realities, the Reality of realities † But the *Sátwatas,* as we have observed on more than one occasion, do not entirely ignore the possibility of an idealistic construction of the cosmos and the Infinite. The realistic manifestations of the eternal powers and glories may easily he set down as Divine permanent units of

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* "एतन्नानावताराणां निधानमजमव्ययम् ।
यस्यांशांशेन सृज्यन्ते देवतिर्य्यग्नरादयः ॥" (B.)

† भग refers to definite existence or reality

His ideas, while the cosmic phases are the outcomes of materialistic conceptions on the part of *ji'vas* or worldly beings. While God thinks of pure existence in His eternal thoughts, a worldly soul per force construes worldly life within and without in perishable moods and powers, thanks to the veil of *Máyá* or the distorted vision of reason which ever enshrouds the worldly soul. That the worldly view is a distorted one is demonstrated by the fact that it contemplates a beginning and an end of life, while life-energy in truth for ever persists. All changes, indeed, which are reducable to the terms of formal appearance and disappearance are but an organised illusion of the mind with its perishable moods and powers. It is therefore the paramount duty of a rational soul to rise superior to this delusion. and think only of the great permanent principle of knowledge and life, entirely unfettered by the negative principle of self-deception. Such a view is quite possible, though closely analysed, it is only a matter of different interpretation of life and knowledge. It is the same thing under a different name and viewed in a different perspective. A flower does not lose its fragrance if a particular scientist reduces it to the terms of matter and force, or another expresses it in the language of mental abstractions. Any one therefore is welcome to think only of the unchangeable principle of knowledge, behind and beyond the cosmic phenomena, and of himself as the rational looker on. He is apparently contented with two realities in such a case—he himself and a greater one without. And what is true of a particular individual is true of all.

Thus the real world of life and knowledge is made up of a group of an infinite number of individual souls, with a pure World-soul standing above all. This World-soul standing as the potential centre of cosmic life in all its phases is *Hiranyagarbha* or the pure self-illuminated embryo, and being the greater soul in relation to individual souls is *Paramátman* * A *Sátwata* worshipper, if so inclined, will cheerfully concentrate his thoughts on such one *Paramátman* in his prayers and devotions, but when *máyá* is dispelled, deliverance comes, and real life begins, he will view the glorious eternal ideas as those of his *Purushottama*, and will seek then partnership with His life.

This duality of an infinite number of souls and a higher soul is discarded by another class of idealists who accept only one fundamental eternal principle of life and knowledge. If it is possible for an individual soul or centre of knowledge ever to participate in the life of the higher centre of knowledge, which is indeed conceded by the dualists, then surely in essence the individual is an inseparable part of the whole or the whole only viewed as a part. Accepting this interpretation of the thing, the absolutist holds that the One pervades all life and knowledge. Apparent differences touch only the external phases of the same entity and are due to mischievous self-deception. The One is eternal—that covers all phases of thought and existence and is appropriataly called *Brahman* or the essence of infinity. A *Sátwata* worshipper, if his impulses carry him this way, may practise absolute self-concentration as his mode of

† उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः" (G,)

religious devotion, but once in possession of the Great One as his integral part, he will shrink from the idea of absolute identity, but will choose to participate in His eternal glories as a favourite. It should never be forgotten that a *Sátwata* would agree to monistic or dualistic idealism only as a preparation for the true and the glorious life under the personal supervision of the Highest. He would brook no abstract idealism once he is raised to the blessed eminence.

There is yet another aspect of the Supreme God which must be considered specially in connection with the *Sátwata Tantras*. It is the eternal Sound Form that stands for the Highest. Knowledge, as is well known, expresses itself not only in concrete things but also in language,* an eternal Divine phase, a blessed gift for man. When man thinks, he not only thinks of things but thinks of them in language wich expresses the things. There can be no process of thinking in the mind which has no corresponding expression in language. Assuming this eternal connection between thoughts and things,true philosophy is as much concerned with the ultimate realities and apparent realities, as with the fundamental inteligible sounds out of which the whole world of language may be supposed to have evolved. The *Vedas* hit upon the sound *Óm* as the most fundamental essence of language legitimately characterised as the sound form of God Himself. The whole

* We have elsewhere explained how finer *á'ká'sa*, composed of sound elements, brings out cosmic existence,—how *savdas* actually ereate.

system of *Vákyas* and *Mahávákyas* strive to realise the *O'm* and the Eternal. The whole body of *Mantras* have nothing else in view. The *Tantras* when they arose adopted this doctrine in its essence and adapted it to changing circumstances. The modes of highest thoughts and eternal ideas had meanwhile undergone radical changes. Language must follow suit. And consequently when the *Tantras* took up the problem, a different set of Divine radical soundforms and *mantras* made their appearance. As with the *Vedas* so with the *Tantras*, the inspiration of the sacred sound roots was from above ; man had nothing to do with their invention. The whole *A'gamasástra* strove to realise this changed view of the Eternal.

As the *Vedas*, more strictly the *Upanishads*, had inculcated the doctrine of concentration upon the sacred ultimate root form *O'm* as the highest form of religious devotion, and had proclaimed *O'm* as the representative of the Highest or the Highest Himself in His linguistic aspect, so the *Tantras* revealed suitable roots for the same purpose. The *Vedic Gáyattri'* was the sound expression of His essential glory, and so were the various forms of *Tántric Gáyattris*. The *Tántric mantras* stood on the same level with the *Vedic mantras*. The *Sátwata Tantras*, like the rest, had their own fundamental roots and *mantras*.

Now to return to our point. God revealed Himself in fundamental eternal sound-forms in His full reality as much as in pure eternal thought-forms. That is accepted by the *Sátwatas*. Accordingly devotion to Divine Sound Forms is insisted

upon as a phase of the process of devotion. Muttering a sacred sound form and contemplating it wholeheartedly is nothing but a sublime mode of worship on this view.*

It may be observed here in passing that this transition was wrought chiefly by the levelling tendencies of the times gradually brought into existence by generations of bold philosophic speculations. The *Vedic mantras* might be sealed books to the masses, but some such things must be forthcoming to bring the masses to the level of the privileged in the most vital matter of life. The *Tantras* were the natural outcomes of this time-spirit. They did not however completely break with orthodoxy. For the privileged three castes, specially the *Brahmin*, even *Tántric mantras* had the *Vedic Om* prefixed to them.

The views of God disclosed in the foregoing sections shew that the *Sátwatas* tried to adapt their doctrine to all the older systems. In this respect the *Sátwata* cult was an attempt at reconciliation among divergent views. But all considerations at the same time were subordinated to the central idea of the *Sátwata* cult of absolute essential reality of life and knowledge.

As observed before, all phases of orthodox speculations in Hindustan, religious as well as philosophic, have ever been sought to be based upon the *Vedas*, and the untainted inspired utterances of the *Vedic* bards have accommodated one and all. This universal adaptability is indeed the characteristic of all

* इति मन्त्राभिधानेन मन्त्रमूर्त्तिं मन्मूर्त्तिकम्" (B)

inspired speech, for it stands for a pure, spontaneous, and natural outburst from the depths of the soul where knowledge lies hidden in all its potential glories. It must therefore be taken as a matter of course, when we find the *Sátwata* conceptions of the different aspects of *Vishnu* as the Supreme God were successfully traced to leading *Vedic* ideas and *Vedic* texts, the *Mantras*, *Brahmanas*, *A´ranyakas* and *Upanishads*.

The only thing to be remembered in this connection is that in adopting their ideas from the *Vedas*, the *Puránas* and the *Tantras*, the *Sátwatas* adapted them to their own views of realities. A particular *mantra* or sacred text interpreted in connection with a sacrifice might mean and stand for one thing, but viewed as an expression of eternal truths and scanned for them would quite naturally disclose other things. Eternal truths can not but present different aspects to different angles of vision.

Keeping all this in view, it is quite easy to discover the germs of all conceptions of *Vishnu* in the very hymns themselves, not to speak of the supplementary *Vedas*. The *Prájápatya Hairanya-garbha su´ktas*, the famons *Purusha su´kta* and the *Vishnu-su´ktas*, all supply materials for this purpose; but in a general survey we do not propose to go into details.

CHAPTER XII.

THE ETERNAL HOME OF VISHNU

In the preceding chapters we have observed that the eternal home of *Vishnu* is entirely beyond the domain of *Máyá,* though His spirit dominates, in a sense, cosmic creation in all its stages and phases. Where is He to be located ? To explore this blessed spiritual region, let us turn again to our inner reason, the light of which has served to show us the essential spiritual powers and forms of *Vishnu*. As said before, His spirit is visible to the eye of the Individual soul, if it only cares to grasp His presence. Before the individual soul He appears as the Divine Life that inspires the internal self of man and enables it to comprepend life that lies outside in the cosmos. He therefore may be said to dwell where the world-life is centred.

Let us now pursue the clue thus given. Where is the centre of the material world ? Unquestionably in the region of the Sun. * The life that animates the world is therefore the Life that lies behind the Sun. But as this world of ours has a sun of its own, so also have the other worlds. The great Principle of Life in its fundamental unity must therefore be supposed to be behind all the suns. Every sun has its life-centre there. When therefore the *Puránas* speak of the solar region as the seat of the Eternal, they

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"ब्रह्माण्डमध्यगतः सूर्य्यो द्यावाभूम्योर्यदन्तरम्।
सूर्य्याण्डगोलयोर्मध्ये कोट्यः स्युः पञ्चविंशतिः॥" (B)

must be understood to refer to the sphere of Eternal Life behind the suns. * If His place is in the sun, it is to be distinctly understood to be the vital region of the sun, The *Goloka*, literally the region of the sun, † where *Vishnu*, the most High lives, is thus to be comprehended in and through the sun and the suns. The firmament where He actually lives is not the firmament of the cosmos, but the eternal firmament, the *paravyoma*, which alone can hold Eternal Life. Cosmic life touches only its fringes.

It is only by accepting the interpretation thus given that we can grasp the true meaning of the texts speaking of the solar region as the abode of God. The sun has indead more aspects than one. In one, he is at the centre of the cosmos and divides heaven and earth, the upper and the lower, the right and the left. Here pavades the spirit of *Vishnu*, the *Vairája Purusha*, the principle of life of a realised world. ‡ Looking deeper, he stands between the cosmos and the supernatural sphere. In this aspect he is the world in embryo. He is the spirit of *Hiranyagarbha* or *Mártanda*, to bring the world into existence by giving life-form to the lifeless. ¶

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* "ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः सरसिजासनसन्निविष्टः"

† "गोलोक एव निवसत्यखिलात्मभाभिः" (ब्रह्मसंहिता)

‡ सूर्य्येण हि विभज्यन्ते दिशः खं द्यौर्मही भिदा" (B)

"प्रत्नस्य विष्णोरूपं यत् सत्यगर्भस्य ब्रह्मणः।

अमृतस्य च मृत्योश्च सूर्य्यमात्मानमीमहि॥ (B)

¶ हिरण्यगर्भ इति यद् हिरण्याण्डसमुद्भवः"

"मृतेऽण्डे सम्भूत इतिमार्त्तण्डः" (B)

In the sphere of life, that stands beween the mortal snd the immortal,the *Máyic* and the *Máyátíta*, the Sun-God is to be looked for in *Náráyana*, to whom all cosmic spheres and their suns turn for life-inspiration. Behind all is seated in the eternal life of the Suns, *Vishnu* with a personal glory all His own. That dazzling glory none of course can comprehend, no eyes can penetrate, unless and until one is graciously taken into partnership of His life and is endowed with infinite reason in one's full self-realisation and self-consciousness.

This view of the true Sun-God as identified with *Vishnu* and his true region as the appropriate abode of the Most High is, as usual, easily traced to well known *Vedic* hymns. Every *Vedic* student of course knows how the sun is spoken of in the hymns as the soul of all beings, how the great *Gáyattrí* refers to the Sun-God as *Savitri* or the source of all life, and as the animating centre of consciousness of the whole world of beings. He also knows how *Vishnu* shines in the true region of the sun with rays that shed the most brilliant, never fading, immortal light all around. *

Speaking of this identity of the true Sun-god and *Vishnu*, as disclosed above, we are at once reminded of the very highest aspect of *Vishnu* as *Krishna*. Although *Govinda*, literally One who is possessed

* "देवतिर्य्यग्मनुष्याणां सरीसृपखगवीरुधाम्।
सर्व्वजीवनिकायाणां सूर्य्यआत्मादृगीश्वरः"
"अमृतस्यच मर्त्यश्च सूर्य्यमात्मानमीमहि" (B)
सूर्य्य आत्मा जगत स्तस्थुषश्च" "यत्रगावो भूरिशृङ्गा अयासः"

of the sun is the most appropriate name for *Vishnu* from this point of view, * still the highest conception of the spirit, the ultimate source of life and knowledge, spoken of as *Savitri* with reference to creation, requires a more vivid and impressive name. Let us see what it can be like.

To the outward vision, he sheds light in every direction. But that light apparently emerges from the material orb It has a hue made up of all varieties of colours counted under seven heads, † and the conception of colours belongs to matter only. The essence of the ultimate solar spirit must be sought for in a form that is unaffected by material colours, that is colourless. So the hymns conceive of Him as dark in complexion in his uncoloured transcendental form. That is his genuine complexion. This is grasped by the world when the material orb drops out of sight at night and His spirit alone shines in its full glory. He views the whole world of beings in this colourless form and no other. That is the form that pervades the immortal region. ‡ In the highest sphere of eternal life no other form of Him is admissible. He is *Krishna*, the principle of glorious darkless and colourless purity.

The *Sátwata Puránas* of the *Vaishnavite* stamp accepted this conception of the Highest Life and made the most of it. To them *Shri-Krishna* is every thing, all-life, all-reason, all joy, He is of course

* गां सूर्य्यं विन्दते लभते इति गोविन्दः

† सप्तरश्मि is a name of the Sun-God.

‡ आ कृष्णेन रजसा वर्त्तमानः निवेशयन्नमृतं···हिरण्ययेन

Govinda, but represents the most exalted idea associated with the name, * that is the cause of causes, the preeminently fundamental life.

Now to revert to His *Goloka*. In the light of what has just been said, the eternal lustre that belongs to Him and spreads over the region with a glory all its own, that is of dark brilliancy, is not the ordinary light of the sun, nor of any other luminary that shines with a borrowed lustre. It is colourless but is the source of all coloured lights which reveal things to mortal eyes. †

The *Purúnas* speak of One supernatural firmament or *Paravyoma* as the place of all the eternal forms of *Vishnu*. But as explained just now, *Krishna* belongs exclusively to *Goloka* or the eternal region of sun-life. ¶ Although the two are often used as interchangeable expressions, still the above distinction on the whole holds good. As there can be really no ' part and whole ' in connection with the supersensible and the spiritual, the infinite and the omnipresent the two may be regardad after all as different phases of the one and the same.

'सविता रथेन देवो याति भुवनानि पश्यन्' 'कृष्णेन रजसा द्याम्‌ण्वोति।

(R.V.)

* ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः।
अनादिरादिर्गोविन्दः सर्व्वकारणकारणम्॥

† 'कृष्णवर्णं त्विषाकृष्णं साङ्गोपाङ्गास्त्रपार्षदम्' (B)
'यस्यभासा सर्व्वमिदं विभाति' (उपनिषद्)
. 'न तत्र सूर्य्योभाति न चन्द्रतारकम्'

¶ गोलोक एव निवसत्यखिलात्मभाभिः—ताभिर्य एष निजरूपतया कलाभिः (ब्रह्मसंहिता)

In the region of *Goloka*, the great energy of Eternal Life is ever at work. To cease absolutely to work is to die, and that idea is inadmissible in the case of the One above death. All work however is but play with Him, for the source of all energy can never feel the strain of work. He fully enjoys Life in His eternal *li'la* or play and the playground is His blessed eternal *Goloka* home. All elements that contribute to life's strainless and peaceful joys are spread up, evolved out of Himself, in their essential purity, in this sweetest of sweet homes. The greatest, the most coveted, pleasures of mortal life would sink into insignificance by the side of His immortal and eternal and unmixed joys, And all the partners of His joyous life are incarnations, immortal essential emanations, of the spirit of Joy * or the *Hladi'ni' Sakti*.

We have all along here tacitly assumed that full life implies fullness of joy and *Goloka* as the region of the fullest life is necessarily the region of the fullest joy. Considering the importance of this fundamental assumption, we propose to explain the point in some *details.*

It is generally admitted, and may be easily inferred from our everyday knowledge and experience, that every being in the world, from the lowest in the scale of creation to the highest, is ever striving to live a better life. The whole struggle for existence centres upon a quest of joy. The requirements of

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* आनन्दचिन्मयरसप्रतिभाविताभि स्ताभि र्यं एव निजरूपतया कलाभिः। (ब्रह्मसंहिता)

human life, from the barest necessities to the most elaborate luxuries, suited to respective ranks and ideals, are but materials for the realisation of a happy life. A particular course of life may be wrongly chosen, against all the canons of sound reason, it may ultimately lead not to joy but to grief, not to true life but to death in disguise of life, still the ideal is life and happiness. All the instincts, all the inducements, that prompt us to action, mask one single aim—how to live and grow and be happy. Life and joy must stand or fall together. Happiness is another aspect of life, and life is another aspect of happiness. When the smallest ant picks up the smallest particle of grain to satisfy its hunger and feels joy in the process, it then really feels life against no-life or death. When it gets plenty to store up, it shews signs of greater happiness and greater life. What is true here is true everywhere. To live is to be happy, to grow is to be happier. But the happiness of a worldly creature is never untainted and permanent. So is worldly life. A time comes when life and joy, so far as a particular worldly phase is concerned, are both cut short, and a new chapter is opened. Life in the world can never be fully realised. It has its ups and downs, hopes and fears, triumphs and disappointments. Complete realisation, unbounded and unchecked, of life, can take place only where it is eternal and infinite. Fullest happiness follows such a life as a matter of course. The place of eternal life is the place of eternal joy. The everpresent ideal of a worldly unit of life unmistakably points to the goal to be realised. The whole world is ever

working to attain it but never reaching it, for no-life or death has a tight hold upon it. The goal is beyond the world, beyond the domain of *Máyá* or No-life, in *Paravyoma* and *Go´loka,* where Life reigns supreme, and joys abound all round.

As life implies joy and joy implies life, Hindu philosophy has very appropriately hit upon a single expression *rasa* to denote both the phases of the same thing. *Rasa* is the vital essence of everything that lives and grows. It is the principle of joy that stands for the life and expansion of the soul When the *Upanishads* speak of the Highest Principle as *Rasa*, they speak of the One embodiment of all-life and all-joy. Trace the essence of existence from the lowest to the highest, and you come to the fountain head as *Rasa*. Trace the essence of joy from the grossest to the finest, you grasp the eternal source of *Rasa*. *

To draw prominest attention to the joyous side of the homelife of the Supreme Lord, we have so far kept in the back ground another great phase of Life, the phase of knowledge, *chit* or *sambit*. We know of course from our own experience that reason or knowledge goes hand in hand with life and joy. To live is to be conscious and to know. To be conscious, to exercise the functions of reason, is to be happy. To be unconscious, to be unreasonable, is to be miserable. Growth of life implies growth of knowledge, establishment of better and better, wider and wider, relations between self and the world around. Increase of

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† "रसानां रसतमः" 'प्राण एव सः' "आनन्दं ब्रह्मणो मूर्त्तिम्" "रसोवैसः"

happiness goes with advanced knowledge or self-accommodation with regard to the world of life. Complete self-accommodation is never to be looked for in the world. Evolution of complete knowledge, so of complete happiness, is therefore out of question here. The ideal points only one way—the Eternal Home of *Vishnu*, the centre of all life, all joy and all reason. Knowledge is here realised to its fullest extent, life alone holds its sway, and joy is supreme. *Hládiní*, *Sandhiní* and *Sambid* realise themselves completely in the abode of the *Sachchidánanda*. If the partners of His joyous life are there, so also are the partners of His intellectual life as well as of His creative life. If His homelife is brightened by the presence of the Divine consorts and maids of honour and so forth, He is no less attended on by the *Vidyás* and *Kalás* headed by *Vágdeví*, as the permanent incarnations of Divine rational life, or *Sambit Sakti*, as well as by the ultimate embodiments of creative powers, so many gods and *Prajápatis*, and the like, headed by His *Yoga-máyá*, all manifestations of His *Sandhiní Sakti*.

Strictly speaking all these manifestations may be spoken of as His personal aspects in as much as they stand for His three great phases or powers. But generally, the Life-phase, the phase connected with the life-movements of the world and all that ls beyond, is considered in relation to His personality and personal aspects, the joy-phase viewed in relation to His pure home-life and the reason-phase associated with His life of intellectual inspiration and intellectual partnership.

Broadly, all of them reveal His personified life and homelife in one way or the other. The fact is God is Himself His own phases, His own powers, His own home. He manifests Himself to accommodate Himself and all that is His. What is His stands only for a manifestation of Himself. He exists on his own essence of existence. He knows what is in His own reason. He is His own source of joy. Life He is, and life is everywhere in its different phases, in the creative, rational and joyous activities of God.

CHAPTER XIII.

MA´YA´ AND HER JURISDICTION.

It is one of the fundamental facts of life that it always reveals itself through a principle of contradiction or direct negation. Take the case of consciousness or knowledge. In every definite case where it expresses itself, it rises through ignorance. From no notion to a vague nation, from a vague notion to what appears to be a clear notion, from a clear notion to a full notion, which alas on closer examination leads to confusion and confusion again to a confession of blank ignorance of the true nature of the thing just before claimed as known. Knowledge here thus begins in ignorance and ends in ignorance, but still it is knowledge or consciousness all through. We do not cease to claim knowledge of a thing which we can not define with absolute precision. Nor are we really ignorant of a thing so far as what constitutes the thing is concerned. Life in reason grasps the life of the thing outside evolved in the process of Universal Reason. What is true of knowledge is true also of the existence phase of life. It builds itself upon death. That is said to come into existence which had apparently no existence before. Non-existence is followed by existence, death by birth. Birth is then followed by growth, growth by decay and decay by death again. It is a matter of ordinary experience. All through, the great principle of conservation of life holds. What seems to cease to live still lives in some form. What seems

to rise out of nothing really emerges from something or as the same thing with a different face. The same is the case with life's joy. It comes through the pain of anxiety. It finds itself in the attainment of its object. It thrives on continued possession of the object. It declines through the cares of the retention of the object. It expires on the loss of the object. But it is happiness all through. Pleasure in prospect is happiness. Pleasure in enjoyment is happiness. Pleasure in expansion is happiness. Pleasure in anxious efforts for retention is happiness. The keen sense of loss masks the pleasure of a happy life in retrospect.

Once we grasp this important fact, it will not at all be difficult for us to understand why world-reason must emerge out of direct negation of knowledge or *avidyá*, why worldlife must spring out of shapeless death, why world-joy must orginate in the anxious perturbations of the world soul. The negation of the principle of knowledge, the negation of the principle of existence, the negation of the principle of joy, all stand for the negation of the one principle of life, and it is the negative principle of life or no-life. Negative though it is, it is a tremendous reality in its operation, a phase of the positive Universal Life. It bewilders by its contradictory character and is a huge machine for organised illusion, and is thus appropriately called *Máyá.* It reveals death where there is actually life. It feigns ignorance where knowledge stands in the back ground. It simulates misery where happiness never ceases to make itself felt.

Seized apparently by this all-powerful principle, the World-man has to work out the world problems in all their phases A great force, he ever seeks to restore the world to true life, to true knowledge, to true happiness, in one word, to its state of true and pure self. He seems to succeed to some extent and for some time but fails in the end. Operations carried on under the potent influence of *Máyá* must end this way. In the domain of *Máyá* life must originate in apparent death and end in apparent death. Reason must start with a confession of ignorance and end in ignorance. Joy must begin with misery and end in misery, Human mind can not think otherwise. The World-man can not have the world otherwise. But if the world can never be bronght to a permanent state of life, of knowledge and joy, the dominating principle of Life behind ensures an endless succession of renewed attempts. If life ends in death, death inevitably leads to life, a new and a better life. If knowledge ends in ignorance, ignorance as surely spurs the intellect on to another mode of comprehension. If joy ends in misery, misery stimulates life without fail to explore new channels of pleasure. Creation and disruption are thus two inevitable phases of life, from every point of view, individually as well as universally. *Máyá* indeed ever plays with life, in every sphere, in these two distinct moods or modes. Now life is in process of evolution, next moment it is in disruption.

Out of an apparently pure negative conception, the cosmic aspect of *Máyá* discloses three distinct

elements expressed in and through her moods or modes of life. She creates and dissolves and lives through the process. In other words, she is the force of life, now expressed in creation, now in dissolution. Call the two aspects of change by two different names, and with the phase of persistence, you get three distinct attributes of *Mayá* or *Avidyá.* It becomes then an unmistakably positive princiqle. Endowed thus with a tremendous cosmic reality, *Máyá* represents the conception of the ultimate material cause or *Pradhána* or the original mode of expression of Universal material life, that is *Prakriti.* The positive and the negative are inseparably blended thus in her nature, a direct negation of life or no-life, at the same time, the source of all life expressed in the Universe. Truly she is Illusion incarnate ; she deceives all and herself in the end.

What gives however *Máyá* a positive character is some thing which in one sense does not belong to her conceived as No-life. It is underlying life that pertains to her element of persistence called *sattwa.* Life centres round her. Life realises itself through her.

But absolutely true life does not belong to her, for it is above the phases of change. The world is concerned only with what are called manifestations or phenomena of life. The whole material universe is an organissd scene of perpetual changes. No phase of anything is permanent. Every phase of nature is purely temporary. It is only for a moment. The next moment brings in a new phase. The whole course of nature represents cosmic life's attempts

at self-realisation followed by failures and new attempts.

A neverending chain of creation and destruction is tied tightly round the neck of cosmic life. It is this sort of life that we have to reckon with and not absolute life. The principle that embodies this type of life, this phenomenal life, not pure, not absolute, this *asuddha sattwa*, is *Prakriti*, the apparently final cosmic cause, through which cosmic life again and again strives to realise itself.

To whom does this Principle belong, this impulse of life but not life-in-itself? Unquestionably to the World-man or He who is endowed with the impulse to organise the world of life. He is the *Hiranyagarbha* or the great embryo sparkling with the first rays of life. He is on one side *Brahmá*, the principle that stands for life-expansion, creation or evolution, and on the other side, *Hara* or *Rudra*, the force that represents death, destruction or involution. He is behind and beyond them *Mártanda* or *Vishnu*, the supreme Sun-god that imparts life to the lifeless cosmic sphere and makes it live through all changes. *

If however this *Máyá* belongs to *Hiranyagarbha* or *I'swara*, she equally belongs to *ji'vas* or the individual units of life that centre round the world-life. The stages through which the world-life is revealed are on parallel lines with the stages through which individual lives realise themselves in the world and interpret the world. What belongs to the greater

* मृतेऽण्डे समुद्भूत इति मार्त्तण्डः" (B)

one belongs necessarily to what are in one sense parts of that one. *

Like *I'swara*, as a phase of *I'swara*, *Máyá* simultaneously dominates individual life and world-life. She is inside and outside, with *I'swara*, so far as the individual is concerned. † Her veil is round *I'swara* wherever He rules. We proceed to explain it more fully.

On a superficial view, it may truly appear incongruous that the same *Máyá* which is avowedly material is simultaneously in more than one units and dominates more than one spheres. A closer examination of the problem however will remove the difficulty. The same principle of life that seeks to realise itself through the world proceeds in the same process to assert itself through the individual centres of life that cluster round world-life and in a sense constitute it, much in the same way as a multitude of subordinate life-cells combine harmoniously round the individual unit of life which inspire the minor ones and hold them together in a common bond. The simultaneous manifestations of *Máyá* in the individual life and the world-life are really parts or phases of one single operation of the principle. The same *I'swara* who presides over her as the World man or the embodiment of world-life also inspires the in-

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* "मायांतु प्रकृतिं विद्यान्मायिनतु मह्श्वरम्" (उपनिषद्)
"स एव भूयोनिजवीर्य्यचोदितां स्वजीवमायांप्रकृतिं सिस्टक्षतीम्" (B)

† ईश्वरः सर्व्वभूतानां हृद्देशेऽर्ज्जुन तिष्ठति (G) and अलचंत्र सर्व्वभूतानामन्तर्वहिरवस्थितम्—मायाजवनिकाच्छन्न मज्ञाधोक्षजमव्ययम्" (B)

dividual embodiments of life.* Thus whether she is called *Aisí Máyá* or *Jaiví Máyá*, she is at the service of *I'swara* alone. The same material processes that are responsible for the evolution of the World-man or *Virát* also account for the constitution of the individual *jíva*, both on the so-called physical and mental, outer and inner sides. The impulse of self-determination or the definite resolve for self-realisation equally marks the first stage in the evolution of individual life and world-life under the magic spell of *Máyá*, for it is she and she alone who deceives life, makes life feel no-life, and induces it to strive to realise itself under the delusion. The second stage in both spheres is characterised by a realisation of self-interest through life activities and life-evolution, thanks to the same delusion that makes life lose sight of its eternal benefit in the pursuit of false and ephemeral benefits, for failure is writ large over all attempts at material self-realisation. The third stage of definite self-expression, the stage of attention or self-application to definite objects, when *Máyá* has completely lured poor life into the land of regrets, where hopes are never fulfilled and wishes never materialise in their completeness, where 'try again' is the universal motto of life, is as true of the World-man as of the individual. Life under the spell of no-life leads inevitably to false life and in vain seeks to recover itself in its repeated attempts in the material plane. The World-man passes through the same experience as the individual. Full

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* "सर्व्वस्य चाहं हृदि सन्निविष्टः" (G)

life is denied to both in the same process. The impulses of *buddhi*, *ahamkára* and *mánas* ever lead astray everywhere. And last of all, the grosser elements, the thickest veil that *Máyá* throws round life, the mask that completely obscures the true view of life, that wraps it up in dead matter or material death, give world-life and individual life the last fatal stroke, the material body, the source of misery. The individual body or the universal body is never felt a boon by the person concerned. The world ever strives to change, so the individual. Thus the eight parts of *Prakriti* work havoc equally and simultaneously in the individual and the universal embodiment of life by the deadly effects of organised illusion. *

Prakriti, it will thus appear, belongs to the world. But whence does she come there ? What is her pre-cosmic condition ? No thing can come out of nothing. The question at once leads us to examine the whole problem of cause and effect. When a potter wants to make a pot, the pot first of all remains in his idea, in the mental image of the pot, to be realised in a material shape. At the second stage, the potter takes up the material earth to give material shape to the mental image. The mental image of the pot has now been transferred to the material. At the third stage, the potter reconciles the mental image and the material shape. The pot

† भूमिरापोऽनलोवायुः खं मनो बुद्धिरेवच ।
अहंकार इतीयंमे भिन्ना प्रकृतिरष्टधा ॥"
"प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्व्वशः" (गीता)

is made. The same rule of construction holds everywhere. The world that is to be realised in a composite but definite material shape must first of all exist in an image form in the mind of the World-man as an idea. This image form of the world to come into existence is then the non-material super cosmic form which accounts for the design of the world. And there are innumerable designs in the world of ideas for innumerable cosmic spheres. It is impossible for the human mind exactly to conceive of the form of the world of ideas, for it must always think in terms of realised matter. A figure of speech is necessarily resorted to to convey an idea of this region of ideas. The designs, it is said, float in the *Kárana vári* or the nonmaterial fluid. The reason why this mode of expression is chosen is obvious. As we have explained before, the secret of life is in the keeping of the Sun-god in all its phases ; be if life that is apparently realised, be it one that is about to be realised, or be it one that is in idea or contemplated to be realised as a possibility. Hence life around the Sun-god must be understood always to be in a fluid state, in some form of liquid water, paradoxical though it may sound. Now to give three distinct names to the three phases of life-water. The life that is realised is appropriately located in the ocean of milk or the best essence of life, *kshi'ra vári* or *amrita vári*. It is this that was churned by the gods and the demigods in quest of the elixir of life, as the legends relate. * The World-sun, the

* Vide the *Ra'ma yana.*

embodiment of realised world life rises here. There dwells, in the milk island, or the *Swetadwípa*, by the shore of the milk ocean, the world *Vishnu* who sustains the materialised life of the world and inspires the World-man or *Virádátman*.* It is in the uppermost or the subtlest region of the air called *Parivaha*. In this region, from the feet of the world-*Vishnu*, issues forth the celestial *Gangá*. † In this solar region, the world replica of the eternal *Gólóka*, flows the celestial *Krishná* or *Yamuná*, the favourite river of *Krishna* and His companions. As regards the life that is to be realised, it is suitably conceived to be in the ocean of embryonic water or *garbhavári*, the resting place of *Hiranyagarbha* or *Mártanda*, the spirit of embryonic water. In this element, on this all-pervading immaterial sheet of water, lies at rest the *Purusha* in embryo in possession of the dormant powers of nature. Out of Him comes *Brahmá* who turns toHim in his creative impulse for the scheme of actual creation. In His sleep, He is the *Bála Mukunda* or *Boy-Vishnu*, but once the impulse of life reveals itself in Him, He is the biggest of the big in His all-conprehensive Universal form. ‡ Now as regards the life in idea or image, it is not strictly within the jurisdiction of the cosmic *Máyá*.

* Vide *Brahmánda* and *Vishnu Puránas*.

† Vide *Brahmánda Purána*

"जगृह्दे पौरुषं रूपं भगवान् महदादिभि:—सम्भूतं षोड़शकलमादौ लोकसिसृक्षया—यस्याम्भसि शयानस्य योगनिद्रां वितन्वत:—नाभिह्रदाम्बुजादासीद् ब्रह्माविश्वसृजां पति:" (B)

‡ "बालं मुकुन्दं परिचिन्तयामि" (M)

It is concerned with the pre-world condition of life and necessarily of *Máyá* or *Prakriti.* It is where the numberless cosmic spheres get their life-inspiration. The name fittingly given to this region of life is *Kárana vári* proper, the transcendental fluid water. It is properly the jurisdiction of the Great *Samkarshana,* who stands between material existence and supermaterial existence, no-life and all-life, the perishable and the imperishable. In His spiritual aspect, He is no other than *Náráyana* who shelters the lives of all the World-men or *Hiranyagarbhas.* The mass of water whereon He rests may be conceived as an ocean, *Kárana samudra,* or a mighty river that flows between true life and false life, the *Virajá nadi.* On the farther side of this water appears the region of eternal life or *Paravyoma.* *

In both her potential and material forms of existence, *Prakriti* is, as already explained, dominated by the spirit of *Vishnu* or Eternal Life. Eternal life, however, while realising itself through *Prakriti* is not and can not be at all affected by changes of material life or no-life. The so called forces of disruption and creation themselves are only phases, temporary phases, of life, and do not touch the embodiment of True Life. In short, *Prakriti* is alone concerned with the material aspect of life, the mortal aspect, while He, though seemingly inspiring her, keeps aloof from her.

If God is thus beyond material nature, and has really nothing to do with any material form whatever,

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* "प्रधान-परमव्योम्नो रन्तरे विरजा नदी"

how then does He manage to reveal Himself in His great personal aspects? How can His eternal glories, His eternal life, joy, and reason, are grasped by the blessed seers? If He is endowed with a reality, how does this reality establish itself? In short what is the element of which He and what is essentially His may be concieved to be made? The answer to this will reveal the secret of His Eternal *Prakriti*.

We have explained in a previous chapter, how He is not only His own element, but the element of every thing that really belongs to Him. His own world is His own life. There can be nothing but life there. And with life are its other phases, joy and reason. This absolute life, if you choose, you may call His *Prakriti*, but it is He Himself and nothing else. It is pure, it is untainted with materiality. * The *buddhi ahamkára* and *manas* when attributed to Him, the embodiment of absolute reason, lose their material imports. He is all in all. And where it is said that He has determined to do some thing, has interested Himself in it, and given it His wholehearted attention, we must understand that the One principle of reason is at work and nothing else. Not only this He is eternally at work. True life can not be associated with the idea

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† "प्रकृतिं स्वामधिष्ठाय सम्भवामि स्वमायया" (G)

"मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि"

"विशुद्धसत्त्वं तव धाम शान्तम्" "तद्वै भगवतोरूप विशुद्ध सत्त्व-मूर्ज्जितम्" (B)

of inactivity. It is subject to no change as well, no rise and fall of schemes of action.

The question may arise at this stage that if His own work is eternal, how then is it not revealed to all and why? The explanation lies in the nature of His own *Prakriti*. It is absolutely self-centred. As pure life, it only reveals itself to itself, to nothing but pure life. As pure reason, it is grasped by itself, and nothing but pure reason. As the purest emotion of joy, it is merged in itself, and nothing but pure joy. It shuts out completely what does not belong to it. In this way it throws an impenetrable veil round itself. Masked by this veil of His *Prakriti*, God reveals Himself and his Life form to him only who is in Him and none else. You are probably aware of the powers displayed by a *Yogin*, who by absolute self-concentration, or concentration on true life, secures command over life in itself, and is thus enabled to simultaneously manifest himself in numerous forms, attend to numerous things at the same time, and enjoy all together several modes of joy. So the essential Majesty of Divine nature revealed in absolute life-concentration and command over Infinite Life, His *Yogasakti* or *Yogaiswarya*, prompts Him to appear in His concentrated infinite life-activities, numberless and eternal forms of true life, true reason, true joy. The veil that surrounds Him, appropriately called His *Yoga-máyá*, screens all His Divine

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नाहं प्रकाशः सर्व्वस्य योगमायासमावृतः„ (गीता)

"को वेत्ति भूमन् भगवन् परात्मन् योगेश्वरोती र्भवतस्त्रिलोक्याम्।
क्व वा कथं वा कति वा कदेति विस्तारयन् क्रीड़सि योगमायाम्॥" (B)

forms from mortal view, the peep of no-life. As the higher powers of *Yoga* or concentrated life are disclosed only within the initiated circle, so the revelations of the great powers of the *Yogeswara*, the revelations of Divine majesty, must be confined among those initiated into the secret of His self-centred life.

Who constitute this inner circle of Divine Life? Primarily of course His eternal manifestations themselves. They are the incarnations of His life, reason, and joy. Secondarily, those blessed and favoured ones, who have earned the right to perticipate in His life, reason and joy. To any one else, His majesty is a sealed book. His *Yogamáyá* stands in the way.

This *Yoga-máyá* of God is thus obviously a different principle from the cosmic principle of illusion which has nothing to do with the Eternal and the Absolute. In one sense and in one respect, however, it comes in contact with *Máyá* This is where the Absolute Himself comes in contact with no-life or seems to do so. It is when an incarnation of God takes place in the cosmic sphere. On such an occasion, attended with His *Yogamáyá*, as He ever is, He displays His eternal glories connected with the particular phase of His eternal life, but discloses His true majesty only to the privileged. The unprivileged see in Him only an ordinary mortal, and this view is presented before them by the principle of cosmic illusion or *Máyá*. While *Yogamáyá* precludes the correct view of His majesty, *Máyá* further deludes the world and induces it to

interpret Him in the terms of cosmic life. She then erects a real barrier between God and the world even when He is in the world. She throws, as it were, a second veil of material texture round the person of God, although as a matter of fact the veil does not touch His person. It concerns only *ji´vas.*

Carefully analysed, the above conception of *Yogamáyá,* an eternal aspect of the Absolute and the Infinite All-life Himself, contains the germs of the finite and the mortal. She faces the Immortal on one side, and the mortal on the other, and stands as the great barrier, the principle of mutual exclusion, between the two. Herein then lies the germ of the idea of negation of life or no-life. The idea of cosmic life, strictly speaking therefore, orginates here. The domain of *Samkarshana* or *Náráyana* starts at this point. It is in reference to this view that there is the legend in the *Bhágavatá* about the connection of *Yogamáyá* and *Samkarshana. Yogamáyá* pulls *Samkarshana,* the child of True Life, *Vasudeva,* out of the region of His first birth, the womb of the Immortal *Devaki´,* aud takes Him to the womb of *Rohini´,* * the spirit of material evolution. On this latter view, *Yogamáyá* may be said to be the higher phase of *Máyá.* She merges in herself the principle of no-life, though she does not fully reveal her quite consistently with her Divine function as the confidential custodian of

* 'सत्त्वं विशुद्धं वसुदेवसंज्ञितम्' 'गर्भसंकर्षणात् तं वै प्राहुः संकर्षणं भुवि" "माया नारायणी प्राणी" (B)

देवकी = देवी, the Immortal spirit ; रोहिणी from रुह to be born.

true life. No wonder, the two are often identified with each other. And why should it not be so? After all no-life is a phase, an unmistakable phase, of life, and when *Yogamáyá* does not disclose that, she really conceals *Máyá* in her own personality. When therefore in the realm of all-life *Máyá* reveals herself as a Reality, she is then a partner of Divine Life through the life of *Yogamáyá*

We now turn to the poetic, though none the less genuine, aspect of this *Yogamáyá.* She withholds, she protects, the Source of all life from mortal view. She is thus *Gopí*. * She is inherent in His nature or *swaprakriti.* She is thus an aspect of His *saktis.* In her joyous phase she is then the *Hladiní sakti.* As such she is in joyous devotion, *árádhaná*, † to the One Embodiment of Joy. In immortal modes of joy, *rasa*, she enjoys the partnership. And these modes, by the magic touch of True Life, are turned into so many comrades of joy of the *Hládiní Sakti*, the immediate companion of devotion and love to One Who is all Love and Joy. The whole circle of life, the scene of immortal *rása*, is the eternal *rásamandala.*

What is the most attractive aspect of the Central Figure in this Eternal *rása*? Let the language of poetic philosophy answer. " The Figure of all love, all attraction, all poetry is there eternally at play upon His Divine Flute. The poetic music of this

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* "गोपायति परमपुमांसमिति गोपी" "अथवा गोपी प्रकृति:"
(गौतमीये)

तव वक्षसि राधाहं रासे वृन्दावने वने" Vide also नारदपञ्चरात्र

Flute fills the air of all life. It reaches, fainter and fainter, as it travels farther and farther, even the farthest corners of life, only mortal ears do not fully realise it."* This music is, of course, in the *sandhiní* aspect of life, and nothing but the *nityasabda* or the eternal sound elements of finer *ákása* or *paravyoma*, the ultimate source of all existence. In the *samvid* aspect of life, it is ultimate knowledge or *Veda*. † What is *Sabdamúrti* or *Mantramúrti* on one view, is *Vedamúrti* on another view, and *Kávyamúrti*, *Rasamúrti*, *Vánsímúrti* or *Gítamúrti* on the third view. ‡ *Sabda* is existence, *sabda* is knowledge, *sabda* is joyous music. The music of the spheres is an unquestionable poetic reality. The entire aspect of the *paravyoma* is the Divine Musician's mighty Flute, and the apertures, *randhras*, of the Flute, disclose only the apertures through which finest *ákása* reveals its existence. §

Mortal life, at very stage of life,catches a glimpse of immortality of itself and simultaneously just peers through the screen of *Yogamáyá*. In the highest stage of *sudhabhakti*, in full life to life devotion to All-love and All-joy, that life is lifted to the plane of *paravyoma* and *rásamandala* and then views sll life in *rása*.

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* "यद्गीतेने दमाहृतम् (B)

† "शब्दब्रह्ममयं वेणुं वादयन्त मुखाम्बुजे—अथ वेणुनिनादस्य त्रयी-मूर्त्तिमयीगतिः—स्फुरन्ती प्रविवेशाशु मुखाब्जानि स्वयम्भुवः" (P.)

‡ "काव्यालापाश्च ये केचिद्गीतकान्यखिलानि च—शब्दमूर्त्तिधरस्यैते वपु र्विष्णो र्महात्मनः" (V P)

§ "अवकाशप्रदानादाकाशः" Extensity and porosity prove *á'ká'sa*

As we have pointed out more than once, every phase of the *Sátwata* doctrine can be traced in its origin to the *Vedic* hymns. Every *Vedic* student is aware of the story—how *Indra,* the Supreme God, tore off the *Máyá* of the demon *Sambara* * and thus first brought water into existence, or revealed it to the world. This was undoubtedly the basis of the philosophical doctrine of a life-fluid dominated by *Máya.* That the Highest God had His home in the region of the celestial waters is indeed one of the oldest of themes in the hymns, When *Varuna* was viewed as the sovereign God, He had his domain in such waters. This was responsible for the;later idea of *Varuna* as the sea-god, when he had fallen from his former eminence of celestial glory. Rarefied water as the first phase of eternal life was a favourite theme with ancient philosophers.

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† Sambara means water as well.

CHAPTER XIV.

The individual soul and its functions

INDIVIDUAL SOULS AND UNIVERSAL SOUL.

We have seen how world-life ever strives to express itself in a great scheme of organised life, every integral part of which is an important centre of this activity. It is in fact through the ever-working principle of co-ordination among the multitudinous parts that world-life works for its own worldly realisation. Each of these parts is accordingly a world in miniature indissolubly bound up with the greater world outside, Each life unit lives in and through the world. It knows its relations with the world. It feels happy in co-ordination with the world. A great bond of unification binds one and all, but at the same time each has a sort of separate and substantial entity. The one united whole lives through each of the separate entities and each of the separate entities lives through the united whole. This interalliance or interdependence is the one indispensable condition of world life in every phase.

The great principle of illusory negation or *Avidyá*, which is at the very bottom of this world-life, as we have explained in the preceding chapter, reveals its deadly activities at every stage of cosmic life. Thanks to its intervention, life, though it can have nothing to do with no-life, apparently builds itself upon the dead ; knowledge, which can hold connexions only with what is knowledge and nothing but

knowledge, seems to come into existence and thrive upon no-knowledge, joy which must keep aloof from misery, appears to get hopelessly mixed up with misery in its rise and fall. Everyone thinks and feels every moment of his life, of course erroneously, that one's life is sustained by lifeless matter, ones knowledge reflects only senseless matter, and one's joy is fostered by dry matter. Held in the clutches of *Avidyá*, a centre of life, reason, and joy finds self-realisation in something which excludes, life, reason and joy.

The way in which no-life works its havoc is of course easily intelligible. The struggle of the principle of existence or *sattwa*, is inevitably bound up with the two great illusory principles of *rajas* and *tamas*, that account for apparent rises and falls, births and deaths, which surround and obscure life at every stage and phase of its attempted self-realisation. Indeed life is maintained through a sort of birth and death at every step. A thing is not what it was a moment ago, and will not be as it is now the very next moment. Life ever carries on its face the marks of constant births and deaths. Life's struggle for self-expression always stands for this evergoing process of change, far change implies a break and a restart and nothing more. It is the final phase of a particular life-struggle that leads to a radical change of a life form,known as *dehántara*, when the joys of a particular life are cut short and the stream of consciousness suddenly ceases to flow in a particular life channel.

Throughout its varied careers, too numerous even

to be briefly indicated, life or *sattwa* strives to maintain itself against the forces of disruption. It is liable to be easily overwhelmed in a particular career of life, while in another it shows greater powers of self-assertion. It is indeed the varying degrees of the power of self-assertion on the part of *sattwa* or life that determine the relative positions of the various beings in the order of creation.

In the region of the so-called inanimate matter, this power is felt least, it rises a little in the motionless units of life, say the trees and plants, in the reptiles a still higher stage is reached, in the winged section of the creation a still better life, the lower order of beasts shows a further stage in life-evolution, the higher animal kingdom a still further stage, man a distinct step in advance, and higher up there are the demigods and gods at the top. Of the gods, *Indra*, apparently identical with the *World-Sun*, *Prajápati* or *Brahmá*, the lord of creative life, and *Hiranyagarbha*, the lord of embryonic life, stand in the order of high life. *

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* "यया क्षेत्रज्ञशक्तिः सा वेष्टिता नृप सर्व्वगा।
संसारतापानखिलानवाप्नोत्यनुसन्ततान्॥

तथातिरोहितत्वाच्च शक्तिः क्षेत्रज्ञसंज्ञिता। सर्व्वभूतेषु भूपाल तारतम्येन वर्त्तते॥

अप्राणवत्सु स्वल्पात्मा स्थावरेषु ततोऽधिका। सरीसृपेषु तेभ्योऽन्या प्यतिशक्त्या पतत्रिषु॥

पतत्रिभ्यो मृगास्तेभ्यः स्वशक्त्या पशवोऽधिकाः। पशुभ्यो मनुजाश्चातिशक्त्या पुंसः प्रभाविता॥

तेभ्योऽपि नागगन्धर्व्वयक्षाद्या देवतानृप। शक्रः समस्तदेवेभ्यस्ततश्चापि प्रजापतिः॥"

But death or disruption, against which life strives to assert itself in so many stages and phases, is nothing but pure illusion, an outcome of ignorance. It is the inevitable condition of *Máyic* knowledge that the knower must consider the known to be other than knowledge. But the known is as such a part and parcel of organised knowledge of the knower. The same is true of what seems lifeless or dead and what seems emotionless or dry. Life is lifeless in relation to a different centre of life. Joy is joyless in relation to another centre of joy. Everywhere there is organised life, organised knowledge, organised joy. That follows from the essence of the Great World-Being. But simultaneously, in its interallied phases of internal self reali sation, everywhere outwardly there seems to be attached to a unit of life, reason, and joy, an aspect of inert, unconscious, joyless materiality all round. That is the peculiarity of world-life. There is nowhere any escape from this duplicity.

Every minute definite part of the world is thus fundamentally a *jíva* or an integral centre of life, knowledge,and joy—three different phases of one and the same thing as we have explained before. A *jíva* is therefore a small individual unit that embodies the essential world-power for realisation through itself. But throughout the world there are organisms within organisms. From the great *Viráj* to the apparently smallest type of life, this process goes down in an apparently unending series. Human

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हिरण्यगर्भोऽपि ततः पुंसः प्राक्तनूपलक्षितः ॥" (V P 6th Part)

knowledge can not grasp the limit of the operation of this principle of life-organisation. The phases of life, knowledge and joy permeate through all the stages of this interminable series of self-orgainsation on the part of world-life. Gods, men, lower animals, and the rest, all contribute their quota to the world-soul's organised process of self expression. They are the World-Man's sections and subsections of life—themselves strictly live realities. * Life surrounds itself with centres of life and each centre again repeats the process and the process is carried on ad infinitum. It dwindles and dwindles in glory as it goes down and shines better and better as it goes up. But from the faintest to the brightest phase, it is the light of life, knowledge and joy,—that which constitutes the true principle of *sattwa*. *Sattwa* expresses itself in a fuller and fuller form as it reveals itself in higher and higher stages of worldly life and ultimately looks to *Hiranyagarbha*, the source of inspiration of world-life, the One that animates the great *Prajápati*. Whatever may be the outward form of the *jiva*, from the embryonic bright *Hiranya garbha* to the smallest centre of clouded life in the lowest grade of creation, he is in his true character nothing but an embodiment of the true principle of life, knowledge and joy. Now arises the grave problem whether he is the whole principle of life. If not what constitutes the line of demarcation between him and the Highest on the one hand and him and the rest of creation on the other. The answer

* 'यस्यांशांशेन सृजन्ते देवतिर्यङ्नरादयः" (B)

of the *Sátwata* school to this great question has already been snfficiently foreshadowad, but the gravity of the question will bear further examination and elucidation.

Knowledge, as each stage of our experince shews, has two aspects as regards itself. On one side it is abstract consciousness. On the other, with reference to what is known, it has concrete ideas or mental images. The two, when we are awake at any rate, are clearly recognised as inseparably associated with each other. We see a thing and then form an idea of the thing, but at the same time it is referred to our self as the subject which receives the impression. The same is the case, when we touch, taste, smell or hear. The objects of the senses moulded by the organs of sense-perception, ultimately impressed with the seal of mind, yield impressions from the objective world which are carried to the subjective centre of knowledge as the seat of pure consciousness. On the other hand, it is asserted, that in the most profound depth of a dreamless sleep, when the objective world is completely withdrawn from mental vision and when even memory is dormant, and does not work up a picture of the outer world within, nothing but consciousness is left to itself or the subjective soul. The same condition is assured in a state of profound self-meditation or self-concentration, when consciousness is made to turn exclusively upon itself. This centre of pure consciousness is called the individual soul. In the state of absolute abstraction, it is life with-drawn to itself, or pure life or *suddhasattwa*, for consciousness is only another aspect of life. It is

again in this condition pure joy or abstract contentment which is ever associated with pure life and pure consciousness. Limited to this conception, and it is complete in itself as far as it goes, such an individual soul is identical with and merged in the abstract conception of *Brahma*, the one centre of pure knowledge, pure existence, and pure contentment, in its bright but more or less blank universality.

Thus far the *Sátwata* school is at one with and concedes the position of pantheistic *Vedánta*, that recognises but One Principle of Life, Reason and Joy. But the agreement begins and ends here. The *Sátwata* creed does not stop where the Absolutist wants philosophy of life to stop once for all. To a *Sátwata*, life implies eternal activity, else it is negation of life. In profound meditation or sleep it may choose to be materially stagnant or momentarily self-centred, but that state can not continue. It will always seek realisation and expression, that is fuller life in co-ordination with other lives. If and when taken out of the worldly sphere, it seeks communion with Eternal Life in a world of eternal life. It must participate in and be held firm in that life or it will fall off out of its inner vital force. Such fate is clearly recognised by the *Sátwatas* as reserved for those who may secure deliverance from world-connections with their attendant troubles and misery, by absolute self-concentration and meditation, if they do not, in the attainment of the looked for release from worldly bonds, choose, in that fit and exalted condition, to approach the most High and seek partnership with Him and His Glories and

Joys, all pure, eternal and infinite, just when pure life draws to pure life. *

Thus in the *Sátwata* seheme of eternal realities, the individual soul, though under certain conditions it may appear lost in the Highest soul, has always a distinct individuality of its own. In true salvation, it can not rest content with extinguished life—, which is an impossibility, but wants to expand in its devotion to unbounded life. Its ultimate aim can not be undefined self-satisfaction at the mere cessation of worldly troubles, but it must be true joy, eternal joy, in the joyous elements of eternal life. The omniscience it has in view does not consist in uncorrelated empty omniscience, but full knowledge co-ordinated with pure life all around. That is the highest stage of true absolute life-perfection in which the individual soul feels a separate entity in itself, a close and intimate partner of the great embodiment of Highest Life. It is a part but with rights of full participation in the glories of the whole. Its complete self-realisation is not spiritual suicide or self-extinction. That is unthinkable and unrealisable. Below in the cosmic sphere this individual soul ever clearly retains its own identity though invariably brought into co-ordination with life-activities of life-centres on every side. As the great comprehensive world-life is the distorted manifestation of true life under the influence of *Máyá*, so is the individual life for the same reason. Here, as above,

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* येऽन्येऽरविन्दाक्ष विमुक्तमानिनस्त्वय्यस्तभावादविशुद्धबुद्धयः ।
आरुह्य कृच्छ्रेण परं पदं ततः पतन्त्यधो नादृतयुष्मदङ्घ्रयः ॥

the individual participates in the whole, but is ever an entity in itself. The life it lives is not the life of another, the knowledge it acquires is his and of nobody else. and the joy it realises belongs to him and him alone. It is of course all in and through the world of beings, but each unit still stands by itself. A co-ordinated or subordinated life never implies absolute no-life, but points to a real life. An individnal soul is ever a distinct centre of life for self-realisation, above or below, as part of an organisation of life, pure or tainted as the case may be.

As disclosed above the *Sátwata* conception of the individual soul, though allied at a particular stage with the idealistic *Vedánta* view, is modelled on the whole in its distinct individuality on the *Sámkhya* system of *Kapila*. It however improves upon the model with its picture of One Glorious Eternal Life, the centre of all other lives, in the highest heaven. The *Sámkhya* ideal of pure life reveals again nothing but pure abstract consciousness without any trace of joy, while the *Sátwata* ideal insists upon the joy phase as much as upon the life-phase or the reason-phase. And life, reason and joy, with a *Sátwata*, really lives, knows and feels.

It is now easy to see that the *jívátman* or the individual soul, so far as the *Sátwatas* are concerned, is in every sphere a part of an all-comprehensive whole, a small unit of life, knowledge, and joy, in an organised colossal unit of life, knowledge, and joy. In its cosmic phase, with an apparently unending

succession of births and deaths, it is capable of the fullest expansion of cosmic life. A particular unit to-day may be nothing but a mere fly in its outward form, but the principle of life it has in it may rise by degrees to the life of the World-man *Brahmá* or even *Hiranyagarbha* at the top of the world-organisation. What is therefore now an insignificant part contained in a scheme of comprehensive life may become in time the whole that contains the lower orders of life. Each life indeed has the potentiality of the whole life. Potentially therefore each eternal unit of life, the individual soul, pervades the eternal whole.* At the same time, it is an eternal part of the eternal whole, each from the highest to the lowest. The *jívánu* is *jívabrahma* and the *jívabrahma* is *jívánu* viewed from different standpoints. What is true in the cosmos is true, from another point of view, in the region of true life and full life. There the individual shares the one or the other of the eternal forms of the embodiment of all-life aud full-life, according as he is taken into the one or the other, and can then be regarded ever as a whole in a scheme of all wholes, all eternal and all infinite. † The only difference is that the individual ever lives as the worshipper, and the Highest as the worshipped with all the implied majesty of the worshipped. Apart from Him, the units of life are everywhere all potentially wholes and

* "अविनाशि तु तद्विद्धि येन सर्व्वमिदं ततम्" (G)

"ममैवांशो जीवलोके जीवभूतः सनातनः" (G)

† "प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम्" (B)

parts, each with a distinct phase of universality. But to Him, the great Embodiment of true life and universality, all else is an appendage, held in pomp and splendour of life evolved by Him out of Himself. To Him all life looks for inspiration and must turn in eternal devotion for self-realisation. Individual littleness and insignificance turn into glorious universality by the touch of His Life.

When so much is understood, the difficulty about the conception of the relation between *jívátman* and *Paramátman*, the individual life and the Great Embodiment of all life solves itself. Indeed the real difficulty arises from the employment of language to express the inexpressible, true life relations in the terms of false life or no-life relations.* Human language from its nature is confined to the world of material expression and anything that transcends matter can be but ill expressed in material terms. When we speak of something as a part or a whole, we inevitably carry a material conception in our mind, which precludes the all-comprehensive co-existence of both as diffierent aspects of the same thing. So once we speak of a *jíva* as a part of all-comprehensive God, we are hard put to it to comprehend an all-comprehensive aspect associated with the part idea itself. We seek to get rid of the difficulty by insistence on absolute identity of both. But the difficulty is of our own creation. It is not in the thing. Life is infinite and every unit of it is capable of infinite expansion. This

* "प्रकृतेस्तु परं यत् स्यात् तदचिन्त्यस्य लक्षणम्"

however need not exclude the existence of other similar units of life, side by side, and a higher unit of life which comprehends all life leaves room for the infinite growth of each individual unit. This is of course beyond material comprehension, for a material unit is exclusive in its existence, but reason in its immateriality fully grasps the truth of comprehensive littleness.

Whatever may be the potentialities of the individual soul, and really there is no limit to its greatness, it is hampered by limitations as soon as it vainly seeks to realise its impulse of full life, full knowledge, and full joy, in this cosmic sphere of no-life. These limitations indeed are the outcomes of, or more correctly, different phases of, the great principle of Negation which dominates worldly life from its very start. The Principle of Negation indeed doubly handicaps the individual soul. The individual life is to be realised, is to seek its fullest expansion, in a scheme of world-life. Both have to work under the potent spell of Negation or *Máyá.* For each individual therefore the difficulties of self-realisation are two-fold. The inner secrets of the world, beyond and behind the veil of illusion, are first to be fathomed. Then the veil of self-deception cast by the same principle of *Máyá,* round the soul, is to be removed for the establishment of true relations between the self and the outer world. In plain language, true life within is to co-ordinate itself with true life without, in disregard of the machinations of False Life with regard to the individual and the world.

On the side of the individual, as we have pointed out before, we have three distinct principles internally organised as a corporate whole, called *antahkarana*, to guide the course of our life, knowledge, and joy with reference to the external world. They are, as we know, the principles of objective self-detemination or *buddhi*, self-indentification or *ahamkára*, and self-application or *manas*. One chooses something, one identifies oneself, one's self-interests, with it, one then bestows one's best attention upon it. All this apparently presupposes prior ignorance, non-existence, and non-enjoyment of the thing in question, in a particular aspect, so far as the agent is concerned. The exertion of his life-energy takes place for the establishment of some sort of life-relations with the 'mysterious' thing. It is however a fond delusion. He really gets no true knowledge, he really lives no fuller life, he really feels none the happier, if he makes a true confession of his gain. Quite apart from the false life of the thing, wrongly determined, wrongly taken as good for self, wrongly attended to as such, by the Worldman, it is wrongly construed by the individual soul that seeks to establish relations with it, wrongly attended to, wrongly taken as good for self, and wrongly determined, under the bewitching influence of no-life or *Máyá*. The whole sphere of the external world can never be rightly construed by a worldly individual. Interpretation of life is coloured by negation of life all through. The interpreter can never see things even in their gennine worldly colours.

The same processes that try to bring individual

life into relations with the life of the outside world, are at work, as we have observed, to bring external life into relations with individual life. The organisation is reproduced here on a gigantic scale, but the elements are the same. World-life chooses a particular type of organised manifestation, takes an intelligent interest in its evolution, and concentrates itself upon its realisation. At the root of all this is negation of true knowledge, true life, and true joy. This play with no-life, no-knowledge, no-joy, is Life's free *will* distorted into will to be, will to know, will to enjoy. The World-man gropes in the dark about the ideas, about the modes of life, about the joys to be realised, then takes a leap in the dark,impelled by life within, but confused in his vision by no-life without. He them proceeds to distort eternal life, eternal knowledge, and eternal joy, and to divert true life energy into channels of wrong life of an ephemeral character, He has taken a false step in the direction of the unknown and ever then seeks to evolve a world shape which may satisty the condition of fullest life-realisation. In vain does he make the attempt, for perfection is never attained. World life then destroys itself and starts anew. An infinite process of creation and disruption brings world-life no nearer to its true end. A blind step taken at random, however infinitely varied it may be, never leads to the goal. It is doomed to disappointment every time.

Thrown into unreal alliance with such a world of unrealities, with the channels of self-realisation and the field of self-realisation both condemned to eternal deformity, the individual soul, the centre of

true individnal life, finds itself hopelessly out of its proper elements Its own identity is lost to itself. For the world it has to build up a new identity, a false centre of life, through which to hold communion wita false world-life. This new identity clings to it as long as it belongs to the world. It is his *antahkarana* that masquerades as his self.

This false soul receives the inpressions of the false world. The impulses of the so called individnal man, his likes and dislikes, his love and hatred, that arise out of the world-impressions are imprinted really on this secondany centre of life. The so-called activities of life are the workings of these impulses. Impulses lead to actions or life-connections with the outer world, and those connexions again yield new inpressions and thence new impulses.

Thus every moment of man's life in the world the centre of secondary life changes its aspect. The process goes on for some time in connection with a particular life-phase. At length the bodily form through which seconday life realises itself becomes ill adapted to the inner nature. A new set of impulses has arisen which must seek another form of bodily life. The body is dissolved. The individual identity remains. A new body is then attached to it by the force of co-ordination of world life. Unbodied individuality is not in the line of world-life. The intervention of the higher power is automatic, but, as already explained, is guided by the *karma* of the worldly individual.

It is necessary to point out here that in common with the rest of the orthodox Hindu thinkers, the

Sátwatas accept the doctrine that man alone in the whole field of creation is responsible for his *karma.* * The aggregated impulses that cling to his secondary life-centre, as the result, it may be, of several worldly careers in human forms may sometimes find it necessany to seek their complete realisation through other than human forms. Some of these forms may represent exalted states of existence, say in heaven, some may represent absolutely degraded ranks of life, say in the animal kingdom or in the realm of apparently inanimate creation. These are, however, all passive states of life, in which the individuals concerned have no responsibility, and have, properly speaking, no *karma.* They are intended as transitory stages, for human life is to come back to itself after the impulses that bring those stages into relations with the inner man are exhausted by realisation For the responible acts of one single life there may be a succession of such passive forms of life. In the exalted or degraded types of existence, there are of course automatic penalties and rewards for actions, but they do not carry any trace, any impulse, beyond the particular stages. A brute may have its likes and dislikes, but they are all instinctive, results of its previous states of life as man or ordained by the guiding rule of self-preservation. For these likes and dislikes it may suffer pain or feel pleasures. But the matter ends there. Similarly a god may have his propensionss, passions, affiections and sentiments, may suffer or prosper therefrom and that automati-

* कर्मानुबन्धीनि मनुष्यलोके" (G)

cally by the intervention of the Universal Divine Law of Life, but the inner man in him does not record the deeds and the results. When they are past, they are past beyond recall. Man is the true centre of world-life. It is he who persists througn all phases and all forms of worldly beings. His is the identity that lasts till the end. It is always he who is in bondage in the world. All-life in His *lílá*, *plays* only with men as His playmates. They alone answer the call of Life. Their existence is inherent in His schemes of play, His *manas samkalpas* associated with His Life activity in every sphere. Hence they are *mánushas* or men and assume different phases and rolls to meet the ends of Life's games.

Granting all this, it fellows that it is man who must seek to work out his salvation. He must try to revert to his true identity, his essence of genuine eternal unchangeable life, reason, and joy. To acheive this end completely he must not lose sight of any aspect of his true nature. He must bear in mind that he is to have a full life, co-ordinated with the fullest life; he must have essential eternal knowledge which will comprehend a truer, a fuller, a greater whole beyond himself; he must come in for his full share of eternal, genuine, and unbounded joy in uninterrupted comradeship with the fountain head of such joy. In other words he must ever seek to attach his true life to the Highest Life and secure true self-realisation as a constant partner of His Life-glories. Whatever course he may adopt in life should ever lead to that ideal and nothing else. If the proper goal is kept in view, nothing will

confound him. He will find that every mode of life, invented by religion, all creeds and systems, may be easily adapted to his view of true life. It may be a code of virtues, it may be a system of rituals, it may be a course of rigorous penances, it may be a life of severe asceticism, it may be a career of whole-hearted renunciation of worldly pursuits, it may be a mode of complete retirement and genuine self-meditation, it may be the phase of self-concentration turned upon the Highest Self, it may be the pursuit of complete self-immersion in the wider self, each and all may work for the glorious end, provided the end is really sought for. The one thing that is indispensable for the achievement of the true end is to keep the inner self ever fixed upon him in whatever is done. Ultimately to live truly in Him, we must ever live for Him in every phase of life, work, knowledge, and joy. It is the characteristic of our inner nature that it gets identified with the object with which it comes in contact. So long as you exclusively think of a state of stone, you identify yourself in the mind with the thing, your mind for the time being is nothing but the image of the stone, the reflected life of the stone. Think exclusively of true life, your mind will drop out of false life with the emergence of true life within. It will not cherish then an image, for true life has no false image of its own. The result will be that so long as that thought is entertained, material mind, mind under the spell of no-life, dissolves itself, and life returns unto itself. The path is simple and easily accessible to all. Moreover it will lead to no regrets, Worldly

joys sicken into pain at the end. Worldly glories ultimately fade into insignificance. They can captivate the mind only for a time. There is always a revulsion in prospect. There is no such danger in the pursuit of a course of devotion to true life. Its glories never fade, its joys never dry up. Once the gaze is fixed upon it, it helps to keep it steady upon itself. It automatically turns away cravings for all false pleasures of a false world-life. *

The path of devotion is the path which, therefore, must be chosen by man for the attainment of the highest goal. There is no restriction as to the time when it is to be chosen. No restrictions as to the place where it is to be practised. Every one, in every rank of life, and at every stage of mental development, is welcome to devote oneself to this true life-course. It will never fail. It will never falter. It will lead the worshipper steadily on to the true and the immortal. There is no element of danger lurking in the way. A degraded or elevated rank in the hierarchy of life will not matter for him much. For the realisation of some accumulated impulses, or sets of impulses, he may come back to the world after death, it may be once, it may be for a series of new births, but the true worshipper, once he is on the road of devotion to the Highest, will never lose sight

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"सकृद् यद्दर्शितं रूपम् एतत् कामाय तेऽनघ ॥"
मत्कामः शनकैः साधु सर्व्वान् मुञ्चति हृच्छयान् ॥" (B)
"न मे भक्तः प्रणश्यति" (G)
"क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं नियच्छति" (G)

of Him. * He may even secure the realisation of the highest aim in the course of such a cosmic 'journey' in the middle of the way, at the appropriate time, in the appropriate life-form, if the sincerity and depth of his devotion warrants that. He need not wait till the exhaustion of his *karmic* impulses. While *karma* gathers no strength beyond the range of human life and is impotent for further results in non-human phases of existence, devotion may deepen in its intensity even in the so-called passive states of life, if appropriately brought into relations with true life, and may thus bring about the complete withdrawal of the veil of no-life, and the realisation of the Greatest, the Truest and the Most Glorious, the joyous essence of all life. It is needless to explain after this that a devoted worshipper of true life, even if one is born in a degraded station of life, with a clouded mind, as a man, say a *su´dra* or a female, deprived of religious rights which exclusively belong to cultured births, such a one is not debarred from the boon of the highest life, simply for the birth. If the devotion of the 'man' has reached its culmination, no matter where 'he' is, he will pass into the glorious eternal form of life, thanks to the assertion of his *suddhasattwa*, as soon as the particular form he is in is dissolved in due course. † He will then be elevated to the glorious

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* नाथ योनिसहस्रेषु येषु येषु व्रजाम्यहम्।
तेषु तेष्वच्युता भक्ति रच्युतास्तु सदा त्वयि" (V. P)

† "प्रयुज्यमाने मयितां शुद्धां भागवतींतनुम्।
आरब्धकर्मनिर्वाणोऽन्यपतत् पाञ्चभौतिकः॥" (B)

Divine form, which is all-life, all-joy, all-reason. In support of all this, the sacred legends have recorded the glorious conversions of lower animals, demigods, *su'dras*, females, nay even of inactive motionless types of life. Such is the triumph of devotion of the individual soul to the Highest Soul. It takes no heed of birth, it takes no notice of sex, it has very little to do with age, it recognises no standard of culture, it flouts the dictates of *karma*, it minds not even the passive phases of life; it waits solely for its own culmination, and true life-conversion follows as a matter of course. *

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* दैतेया यक्षरक्षांसि स्त्रियः शूद्रा व्रजौकसः ।
खगामृगा पापजीवाः सन्ति चाच्युततां गताः ॥
"प्रकृति मगन् किल यस्य गोपवधूः ॥"
"केवलेन हि भावेन गोप्यो गावो खगामृगाः ।
येऽन्ये मूढधियोनागाः सिद्धा मामीयुरञ्जसा ॥" (B)
"मांहि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियः शूद्रा स्तथा वैश्यास्तेपि यान्ति परां गतिम् ॥ (G)

CHAPTER XV.

Other religious cults adapted to '*Bhakti*'

BHAKTI FOR ALL.

We have had occasions before to suggest that every cult of religion devised dy the intelligence of man may really serve his highest interest provided it is adapted to the true life ideal. This is the sole criterion whereby to judge the possibitity of success of each scheme. Every phase of religion, to be truly religious, must represent a step in the evolution of conscious self-devotion to the centre of true life. There is no other way for genuine religious development. If true life must be realised, the whole energy of the soul must be concentrated upon it, whatever is to be done must be done as a definite outward expression of this process of self-concentration. It need not be and ultimately cannot be absolute self abstraction, though at some stage, for a limited purpose, that is not allogether ruled out of court. Thoughts may be centred on the Highest Life with or temporarily without corresponding activities of the external senses. But when mind contemplates the Eternal, it does that contemplation no harm, rather immense good, if the external organs are made to act also for the Eternal in their own way. There is no real element of distraction here. The one helps the other. The law of correlation between mind and body is so strong that it is really a superhuman task to attempt to achieve mental concentration on the

majesty and glory of a thing without parallel efforts on the part of the body. The feat may not be temporarily impossible, but it is full of grave difficulties. If we do not act up to our thoughts, we shall then act otherwise, for the constitution of human nature requires us to act as well as to think. *

It is therefore more natural and far easier to have the joint contributions of mind and body towards the achievement of the same end. And a path of religion does not cease to be religious when it is simple and natural. All true religions indeed in their general and permanent aspect must represent the two sides of human nature, mind and body. Religious devotion of the mind is generally to be associated with appropriate religious devotion of the body. When mental vision is fixed upon the immortal deeds of God, the highest expressions of His highest life, the body may be suitably engaged in various directions, in various modes of external religious expressions. The ears may profitably hear of His glories chanted in sacred hymns, the eyes may stedfastly gaze at the holy image of the Divine Incarnation where-to the glories belong, speech may give expression to the holy accounts and the holy legends, and so forth conformably to the functions of the different organs. Devotion thrives on such a double process. A premature attempt to dispense with the formal element often leads to disaster. In

* न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्म्मकृत् ।
कार्य्यते ह्यवशः कर्म्म सर्व्वः प्रकृतिजै र्गुणैः (G)

the over-whelming majority of cases, it is foredoomed to failure. It is no good saying that over-zealous attention to form may degrade the religion to a mere cant. If the spirit is lost sight of, it is not for form, but in spite of the form. If the worshipper can not rise to the level of the spirit, he is lost any way, form or no form. If however the form persists, man, rational as he is by constitution, may one day be seized with a keen desire to solve the mystery of the form and he may then look for appropriate light in competent quarters. The form will ever urge him on to that. If the mind influences the body, the body also influences the mind, however faintly that influence may be felt at times. For the general run of mankind, devotion of mind and body must form the solid plank in a religious platform. All the orthodox schemes of religion revealed through the sages must therefore be construed in this light. The *Sátwatas* with their scheme of comprehensive life-devotion first drew prominent attention to this aspect of religion as a true, rational, and glorious aspect, and they construed in this light all older religions as different phases of the *bhakti* culf or the cult of fulllife's devotion to Life. Each of the leading religious creeds can on this view be shown to aim at shaping the highest activities of life in subservience to the rules of true life dictated by the Fountain Head of all life, in all spheres of human activity.

Let us first take up the ritualistic religion of the *mantras.* The main feature of the religion, as we have said, was insistence upon scrupulous observance of rites and ceremonies connected with particuler sacrifices,

the great aim was the propitiation of particular deities who of course represented particular powers of nature, and the principle that was at the bottom of the practices was the conviction that the worship of world-powers would help the growth of man's worldly life. There was nothing unreasonable in all this at the dawn of human culture and human civilization. It was based upon man's experience of himself, and was scientific and rational to that extent. To satisfy his needs, the primitive man had at every step to curry favours with his follow beings in society. The satisfaction of his wants depended upon the pleasure of those who had the power to grant them. What was true of man was reasonably held to be true everywhere. Philosophic speculations however advanced since then have not been able to kick that doctrine out. It has always re-appeared in some shape or other. With the progress of refinement of human conceptions, the doctrine has been more and more refined. It has ever changed its face with the changes in man's angle of vision about himself and his true nature.

The earliest sages of the hymns naturally took man as a whole and judged him as a whole. There was no differential notion of a true man inside and a false man outside. It was the whole man that thought and acted and no distinction was drawn between the man of thought and the man cf action in one and the same person. Man as man thought and acted in a particular way under particular circumstances, and nature must be assumed to reproduce the same process. Supplication for favours before nature, if

properly done, could not go unanswered. Formalities adopted to please man were therefore confidently prescribed as right methods of self-fulfilment, so far as self was understood in those days. Respectful invocation, warm reception, salutation, words of praise, an attitude of pronounced humility, devoted service, offers of the choicest food and drink, were all reasonable items in a program of this persona worship of nature or natural powers.

With the gradual evolution of society, with the rise and progress of the principle of division of functions, particular sections of the community were debarred from direct participation in the essential rites, but they must still have the rites performed for them for the great purpose of life. Women in general, non-Brahmins, and degenerate Brahmins must seek the help of qualified Brahmins to have their worldly interests safe-guarded in this way. Their needs for the fulfilment of their life required that. The duties of course differed, in many cases, as they were bound to do among the different sections of society. The needs for the realisation of life could not be the same for every class. Hence there was one set of ceremonies for one section and there was a different set for a different section. The principle of sacrificial rites for all for life-realisation held good however in all cases. As with different sections of society, so with different stages of life. The general religious needs of one stage were sharply differentiated from those of another stage. For the duties of life, there were, as every student knows, four distinctly marked out stages, the stage of learning, the

stage of the householder, the stage of retirement, and the closing stage of complete religions devotion preparatory to leaving the world. Excepting the lowest caste, the *Su´dra*, and the banned sex, women, there were these four chapters in the religious history of a man's life. Somehow or other, the duties of all the different stâges were connected with sacrificial schemes.

There was nothing radically wrong in such a religion as we have described above. Its main defect, if it can be called a defect, was in the cenception of the ideal of life-realisation. Did the ideal really represent a true type of life ? The earliest thinkers had no hesitation in answering the question in the affirmative. It was all right so far as they interpreted life and its needs. But in course of time, as we have shewn in the course of previous discussions, this view of life underwent profound modifications. The last stage in this evolution of life-conception was the ideal of a unit of eternal life blessed in the enjoyment of absolutely full life, joyous life and rational life, in unrestricted partnership with the fountain head of life in all its aspects, ever complete in itself.

Once this ideal is substituted for the old ideal in the ritualistic scheme of religion, no exception can be taken to it on any ground whatsoever. Let every part of the program be undertaken with a clear notion that it is for Him alone—it is really to please Him,—and through His pleasure it is also for my gennine pleasure * Engaged in the

* "अत: पुंभि र्द्विजश्रेष्ठा वर्णाश्रम-विभागशः—स्वनुष्ठितस्य धर्मस्य संसिद्धि र्हरितोषणम्"

religious rites, think exclusively of Him, and through Him, of your pure self in His presence and company, for He has come to you and revealed Himself in the temple of your heart under the irresistible force of attraction in true self-invocation. Know that the life of sacrifice you live in the process is the perfect life He seeks to manifest in and through the world, for the whole world is but a vast altar of God's sacrifice of Himself for the life of man, and He is the Spirit of the Great Sacrifice. * The self-satisfaction due to self-fulfilment derived from a performance of the rites in this spirit of self-sacrifice will then be merged in the self-fulfilment and satisfaction of the Great Self with whom partnership is established in the course of the sacrifice. † Such an act of sacrifice, done in such a spirit, is undoubtedly a great step in the progress of true self-realisation. The so-called evils of *karma* can not, under any conceivable circumstances, be associated with a sacrifice conceived as such. Can the soul, which in such a process imbibes the spirit of true life from the start, be ever in bondage to the world-power ? Such a contention would be absurd on the face of it. Where are here

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"वर्णाश्रमाचारवता मेष आचारलक्षण:। स एव मद्भक्तियुक्तो निःश्रेयसकरःपरः (B)

* Cf पुरुषसूक्त—'यज्ञेन यज्ञ मयजन्त देवाः'
(c) यजते यज्ञपुरुष स सम्यग्दर्शनः पुमान्' (B)

† "येनात्मा सुप्रसीदति"

"अतोवै कवयो नित्य भक्त्या परमया मुदा।
वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम्" (B)

the cravings for the world that will press the worshipper into the world ? Man reaps as he sows. If he is not captivated by the charms of the world of his own accord, there is no power on earth to hold him a captive in the world. He can not be drawn to the world inspite of himself He finds true life in a sacrificial life, he realises himself through the spirit of self-sacrifice tacitly implied in the act, the end of the act will find him in nothing but true life.

This rational construction of a sacrificial life can alone maintain the claims made in its favour as the highest religious life. 'Sacrifice', claims the *Karma-mímánsaka,* is the only path that leads to highest life. Yes it is so, but on one condition. If and when it stands for complete life-realisation in its comprehensive phase. It must be clearly understood by the sacrificer that God realises His life in the world through a sacrifice His real life is sacrificed, so to say, for the creation, wnich holds man in its centre. It is all parts of the Great Sacrifice that constitute the threads of the world. His life revealed itself in eternal laws or *dharmas,* when the powers of nature, as gods, drew upon His life in the course of the life-sacrifice. Out of that original life-sacrifice was evolved everything that moves and lives, or everything that stands behind motion and life. Every item of creation is really an item in a great scheme of God's self-sacrifice for man and the world. If it is true that the like alone can grasp the like, then man can have the realisation of true life only through a sacrifice properly conceived aud executed. Such a sacrifice must be by its nature self-devotion to the good of

creation. Sacrificial life must be realised as one in man and God and in everything that is created out of His life. All units of life must be comprehended as tied in one bond of life in self-sacrifice. *

'Secrifice,' asserts the *Mímánsaka* again, 'ensures satisfaction.' † Quite so, but never when it implies a blind adherence to mere formalities. What is there in a ceremony, conceived as such, which will evoke joy ? Is it because a ritualistic performance is the execution of an authoritative order for an obligatory duty ? No. What is merely compulsory can never call forth any joyous response. The order may be acquiesced in, but an order as an order is not necessarily accepted cheerfully. Consciousness of life-interest or self-interest alone can carry a feeling of joy along with it. Performances of sacrifices become joyous when it is fully realised that this way lies a elear method of life-fulfilment. Such a meaning may be read into a sacrifice by every sacrificer who cares to read it. It will then be a matter not only of individual self-

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* 'यो यज्ञो विश्वत स्तन्तुभि स्तत एकशतं देवकर्मेभिरायत:'
'कासीत् प्रमा प्रतिमा किं निदान माज्य किमासीत् परिधि: क आसीत्'
(R V)

'यद्वा देव मयजन्त विश्वे'
'यत् पुरुषेण हविषा देवा यज्ञ मतन्वत' 'तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रत:'
'यत्पुरुषं व्यदधु: कतिधा व्यकल्पयन्' 'यज्ञेन यज्ञमयजन्त देवा:' 'तानि धर्माणि प्रथमान्यासन्' 'तेह नाकं महिमान: सचन्त' (R.V.)

† "क्रतूनां प्रीत्यर्थत्वात्"

satisfaction, but of the satisfaction of the world-soul and through Him of the whole world. The reason is not far to seek. As the sacrifice of the world-soul creates and sustains the world, so the sacrifice of the individual helps in the process and progress of eternal creation in its own way. Here the man gives away his very best for his real benefit and the benefit of the world, to serve the best interests of his own life and the world-life. "Sacrice leads to the formation of clouds, clouds lead to rain water, rain water to food grains and fodder, every thing that nourishes and maintains animal life." Individual life engaged in sacrifice helps thus in the fulfilment of self and the world. Satisfaction on the part of the World-man aud the individual man is bound to follow. †

"Sacrifice itself is God" is another favourite creed of the *Karmamímánsaka* or the (*Karma*)-*Yoga* school. This view is strictly correct, but is quite unintelligible unless and until the sacrificial life is identified with the highest and the most essential aspect of *karmic* life, *yajnavidhi* is realised in the back ground of the fundamental *karmavidhi* inherent in the Regulative Existence and Activity at the bottom of world-life. To invoke the mere authority

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* अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ (G)
"यज्ञो वै विष्णुः"—श्रुति quoted by Sridhara.

Vishnu is often spoken of as यज्ञपुरुष and यज्ञेश्वर and He is said to have incarnated Himself as *Yajna* to support *Manu* in the work of preserving and regulating the world by popularising 'sacrifice' (B)

of the Vedas in support of the doctrine, as is usually done, can sever satisfy human reason. The explanation given above of a sacrifice however fully meets the requirements of reason. Sacrifice, as shewn, represents creative life in man and God. As such the spirit of sacrifice is the Divine Spirit and can be installed in the place of God, and *Yajna* and *Vishnu* may be regarded as synonymous.

"Sacrifice releases the sacrificer from worldly bondage", avows the Sacrificial School. A mere dictum like this can never carry contviction, however authoritative it may be in its origin. The difficulties in the way of its unchallenged acceptance are apparently insuperable. No amount of discussion about interested and disintersted, selfish and self-less, rites will suffice for the purpose, for the very possibility of disinterested or selfless rites is disputed. * When every thing is said about the character of obligatory duties there is always an avowed object in the performance of a religions rite. To explain them as expiatory will not also help mnch. Why are they expiatory ? Why are they obligatory ? What is in the nature of a sacrifice that urges and purges ? Such questions will ever press for solution. Seek no worldly gain, worldly reward, through the performance of sacrificial rites, but perform the rites solely

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* "यज्ञार्थात् कर्म्मणोऽन्यत्र लोकोऽयं कर्म्मबन्धनः (G)
"काम्योहि वेदाधिगमः कर्म्मयोगश्च वैदिकः" "अकामस्य क्रिया काचिद् दृश्यते नेह कर्हिचित्। यद् यद् हि कुरुते किञ्चित् तत्तत् कामस्य चेष्टितम्॥" (M.S.)

for the purpose of and exclusively to achieve deliverance and self-realisation—is an excellent piece of advice, but it begs the whole question. What is in them that assures self-realisation and salvation ? The difficulty can never be solved simply by an ultimate appeal to the court of the *Vedas* as self-constituted authority on such matters. The *Vedas* as available must first of all be demostrated, to the perfect satisfaction of highest reason, as conformable to the true creed of highest reason itself. In other words, reason demands an answer fully satisfactory only to itself. The true answer is to be found in the *Sátwata* conception of a sacrifice. It is for God, for man, for life, for all life, for true life. Unless done in such a spirit, it can never untie the worldly ties, immortalize the mortal man, spiritualize life's material *karma*. As soon as conceived as a scheme of comprehensive well being, it immediataly transforms the worldly view, the mortal view, of life. Obligatory or non-obligatory, interested or disinterested, the rites, undertaken avowedly in the true interests of all life, purge the sins that press man into mortal troubles, for sins are connected with acts that kill life, wrong life, embarrass life ; and acts for life and life only, for the satisfaction of and to serve the best interests of All-comprehensive Life, raise themselves to a plane beyond the reach of death-schemes. He, who is the embodiment of highest life that is within, once His authority is recognised and His true interests are realised, by the sacrificer in his *karmic* act, at once inspires the *karmin* and enables him to grasp the true nature of

life itself, and in such an inspired life, a sinful impulse, the impulse that wants to cut out life in one way or another, to wrongly discriminate between the rights and interests of self and others, is wholly out of place.*

Everything that has been said about sacrifices proper applies more or less to all other religions acts which are not strictly included under the head of sacrifices. Thus the acts of charity, religious vows, and religious penances, which are enjoined by the Vedas may or may not lead to the realisation of true life according as they are based or not upon schemes of true life. If man gives for the world as God has given His own for the world, if his vows contribute to the growth of universal life as God's vows or resolves do, and if he engages in a rigid course of self-denial in wholesouled application to and concentration upon true self, for the good of the life that is spread over the whole universe of beings, just as God is conceived to have done in a course of rigorous penance, for the growth of the creative life of the world†, surely nothing can then stand in the way of

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* एवं नृणां क्रियायोगाः सर्व्वे संसृतिहेतवः ।
त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥" (B)
"हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम्" (B)

† "स तपोऽतप्यत" (Sruti) "स एव प्रथमं देवः कौमारं सर्गमाश्रितः—चचार दुश्चरं ब्रह्मा ब्रह्मचर्य्यमखण्डितम्" "तुर्य्ये धर्मकलासर्गे नरनारायणावृषी—भूत्वात्मोपशमोपेतमकरोद्दुश्चरं तपः" (B)

All-life first of all *vows* to create. He then conforms to the strictest rules of life, the Regulative Laws of Existence. Gradually at a later stage, when He places His life energy at the disposal

his life-realisation. The *Mímánsaka*, when he includes all *Vedic* rites under the single head of "sacrifice" is not therefore very far off the proper mark. They are in a sense all sacrificial acts, and they may be done in the proper spirit of a sacrifice. From that point of view, and that alone, they are things not to be despised, not to be discarded, but to be scrupulously observed, highly recommended. * If the correct view of these sacrifices is lost sight of, they are worthless, nay even positively dangerous. Once the light of true life is withdrawn, from the face of a religious sacrifice, all religious rites and ceremonies, all sacrificial acts, are at once enveloped in the horrible darkness of 'death'. They are then *támasa* acts. They will spell then nothing but spiritual death and spiritual destruction in the absence of the animating energy of life. It is better to give up such lifeless, spiritless, acts † They will entrap man in the snares of mortal life. Done for true life, conceived in the terms of true life, realised as acts of true life, they will yield the most wished for reward, that of true self-comprehension, self-fulfilment.

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of the laws of mortal life and mortal art, He applies Himself, His creative energy, to the evolution of men on one side and the Universal Man on the other. Man is *ma'nusha*, because he is the offspring of *Manu*, the Divine Spirit or *Manas*, that projects creation under the impulse of His *li'la'* or Divine Will. Men turn into beings and organise the cosmos with World-man at the top. Men are *naras* or leading types of life, and He is all-comprehensive *Na'raya'na*.

* "यज्ञदानतपःकर्म न त्याज्यमिति चापरे" (G)

† "त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः" (G)

We shall now proceed to tackle a grave problem that arises out of this recommendation of sacrificial acts for the attainment of true life. If the evolution of cosmic life ows its origin to a principle of direct negation of life, knowledge, and joy, if the world life is nothing but a life of appearances, ever subject to the laws of change, what may be viewed as perpetual disruption and creation, how an act of sacrifice for such a world-life, be it by God or man, can ever be held as an act in the interests of true life and full life ? Granted that life bestows life, life leads to life, life inspires life, still true life alone will bring in true life, and false life will only lead to false life, and nothing but false life ; and as the world is a huge organisation of false life, of life gone wrong, life held tight in the chain of death, how can self-dedication to such life,for that is what a sacrifice amounts to, ever secure deliverance,or self-fulfilment,as its reward ?

The argument, it must he confessed, looks truly formidable. Examined however carefully, it obviously rests upon a onesided view of world-life. The world is no doubt a world of imperfections, a huge organisation in which true life is ever imperfectly organised. But if highest life is not properly realised here, it is ever sought to be properly realised. It is for this that it is perpetually made and unmade. The plan of true life is never achieved, but never entirely lost to view. Life holds at the base, it holds in the elements, it builds wrong only in the middle. Constant attempts at smaller repairs and readjustments, under the imfluence of the everworking principle of *sattwa*, with bigger attempts at radical reforms, drastic reforms, through

apparently complete dissolutions and disruptions at the inevitable ends of cosmic cycles, may never mend the thing absolutely and thoroughly, but the finished design of life is ever in the creative mind, the mind that projects the cosmic cycles. In plain langage, life here is apparently no-life, but it is still life and essentially true life at the bottom. Worldly conditions have made it imperfect, that is all. The principle of negation or appearance is itself a negation and an appearance. If world-life starts as no-life, it is itself really a delusion. It is so only since we conceive it as such, as we are bound to conceive it, under the conditions of change and death implied in no-life inseparably associated with our power of conception. The principle of delusion really however deludes itself. The fact is life here takes an apparently experimental step at every turn, just to feel its way, in its race of self-concealment game, *gopalílá*, and does seek to realise itself through regular trials of self-adaptation to the race conditions. Throughout the race, it essentially lives, feels and argues itself as life, inspite of its dim realisation ef itself on account of the machinations of no-life. It is this essential life that is represented by the true spirit of sacrifice, which demands the whole-souled dedication of self to all-comprehensive self. The spirit never fails and is never at fault. It ever works truly and surely. Conditions not belonging to itself exhibit its work always as a partial success. No blame for that attaches to the Spirit of Sacrifice which is at the top and bottom of world-life and maintains world-life. Behind and beyond all phases

of imperfect life in the domain of disruption and death ever stands the scheme of perfect life spread over the region of immortality. If man in his religious pursuits can catch hold of the true spirit that underlies imperfect world-life, he is on the right track and is sure to reach the goal. He will then be in communion with Highest Life. The snares of false life are spread all around. True religion helps man to avoid the snares. A worldly man is one who is caught in the trap. He takes it that every moment of his life, he is bound to move and live in constant contact with the imperfect life of the mortal world. He feels that all his ordinary life-movements are for the establishment of mortal relations between mortal life within and mortal life without. His secular science deals only with the problems of imperfect mortal life,—problems that arise out of the internal and external false life-connections. It tries to ascertain how the various units of world life ever seek to adapt themselves to one another, for the whole world is avowedly made up of correlated, co-ordinated, units of life, and are ever busy evolving changed forms of life, sometimes changed beyond recognition. Man's religion completely transcends this domain of mortal science. It treats of the fundamental and eternal ideals, designs and purposes of life. In the transcendental sphere true life opens relations only with true life and is ever adjusted to true life all around. Sacrifice, as a scheme of true religion and true life, gives the sacrificer an insight into the self-adjusted immortal scheme of true life.

From what has been explained above, it is obvious that unless the true spirit of all-round self-dedication and self-adjustment is fully comprehended in the performance of the sacrificial religions act, it does not conduce to the highest good of man. To realise highest life we must act in the spirit of highest life, and Highest Life is God. To an ordinary man of the world, the difficulties that are strewn over the path of his religions progress in his pursnit of a sacrificial religion are therefore obviously very great. In the overwhelming majority of cases, a practical course of sacrificial religion with its scheme of tempting and facscinating rewards, soon loses touch with the fundamental spirit and comes to imply nothing but the observance of a set of uninspiring, or rather demoralising, formulae. Such observances can never lead to eternal life. To claim, as it has been claimed, that good acts of piety as they are they will automatically satisfy Highest Life * is to miss the whole point of highest religion. When there is no real earnest quest of life, there can never be any accession of true life, no question of satisfaction of Highest Life. Acts, as acts, will never please Him, unless it is intended seriously to please Him by the acts.

Is it quite so simple, it is asked in some quarters, to maintain in the course of our religious performances such a spirit of devotion to absolutely true life, all-comprehensive life, ever steady in our heart in the midst of the distracting

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* वर्णाश्रमाचारवता पुरुषेण परः पुमान् ।
विष्णुराराध्यते पन्था नान्यत् तत्तोषकारणम् ॥ (V P)

formalities ? Will it not be simpler, they seriously enquire, to surrender once for all the whole of the rewards of pious acts, to subordinate them all, to the interests of All-life ? "I do them as All-life wants me to do. He will take care of the results". Is that not the best spirit in which *karma*, pious *karma*, ought to be done, so that it may not prove detrimental to the best interests. ? * Surely Highest Life will give me full protection as I seek and serve the interests of highest life and nothing else. This is the line of argument adopted by a particular school.

They think that *karma* done in this spirit avoids the mortal pitfalls of interested *karma.* Not done with any worldly mortal cravings, such *karma* will surely put an end once for all to mortal life. The contention is unquestionably very sound as far as it goes, but granted that the course is as simple as stated, how far does the scheme advocated herein conforms to the ideal of eternal life-realisation ? Where is here that steady and clear communion, that constant and intelligent touch, with Highest Life, which alone can ensure eternal life-realisation ? It is no question of once thinking of Him, the Embodiment of highest life, but of uninterrupted companionship with Him in thoughts. Once it falters, life

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* यत् करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥ (G)
अनाश्रित्य कर्म्मफलं सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्र मिवाम्भसा ॥ (G)
"कर्म्मण्येवाधिकारस्ते मा फलेषु कदाचन ।" (G)
"करोमि यद् यत् सकलं परस्मै—नारायणायेति समर्पयामि ।" (B)

falls away immediately. The absence of worldly cravings, a negative virtue, does not also help as much as at first sight appears. Supposing the cravings cease, religious acts are performed as a matter of loyalty and duty to the Ruler of all life, what then? Religion has done its work, mortal instincts have ceased to trouble, deliverance has been secured, what remains to be done? Nothing else. The interests of life have been conceived to be negative interests all along—negative deliverance, not positive life work. Stagnation will be the result. But stagnation is not life. It can not also hold permanently. For one not yet pulled positively out of the world into a new world of pure life activities, a new set of cravings will appear of themselves. Life implies action. Absolutely inactive life is almost a contradiction in terms. If one will not act positively for true life, one must act for false life, negative life, mortal life. There is no escape from the stir of life, So the abandonment of the results of *karma*, even if successful, will not ensure automatic elevation to permanent life. Salvation that is likely to be attained under such circumstances is salvation only in a negative sense. It is stagnation of life as already explained, life steered clear of troubles, but not steered to positively untroubled water and made to ply therein in full safety. Such stagnant life will come back to a condition of wrong activity by its inherent force, will he, nill he. Such a 'released' man will share the same fate as is told of the man of "self-culture and meditation" who hopes to attain eternal salvation solely by the process of absolute self-meditation.

The man of 'self-culture and meditation' certainly climbs to the higher plane of life in self-centred life-concentration, but unless he chooses to live, know, and feel himself as a partner of Highest Life, all-life, all-reason and all-joy, he loses Life's grasp and falls down. When such is the fate of the man of self-culture and meditation, what can be expected of the man of *karma*, in his released state of stagnant life ? Release turns inevitably into bondage. Mere abandonment of results to the care of Life will not suffice unless accompanied by steady and heartfelt devotion to Life. * It will be abortive in the long run.

The objections that apply to the creed of abandonment of rewards and results to Life's care apply with double force to the doctrine of absolute abandonment of *karma*, the doctrine of *karmasannyása*. As in the other case, it fosters no steady communion between life and life, and involves stagnation of life in the end, and not only in the end, but at the very start of religious life, true life. If life must live, it is useless to ask it not to live. Cessation of life-activities must always be temporary. Such a state can never be permanently associated with life. The only condition in which life is alleged to efface itself, the condition of life's concentration upon itself, is the very condition that assures concentrated pure vital energy. Can such concentrated energy remain absolutely dormant ? No, that is unthinkable. A fresh career of pure life is bound to start then and there.

"आरुह्य कृच्छ्रेण परं पदं ततः—पतन्त्यधोऽनादृतयुष्मदङ्घ्रयः (B)
"कुतः पुनः शश्वदभद्रमीश्वरे—यदर्पितं कर्म तदप्यकारणं (B)

When a *sannyásin* abandons all pursuits of life, and withdraws his life-energy to concentrate upon Highest Life, he begins to live a new life, not of the world, even though in the world. Such an *abadhúta* lives then absolutely and totally for Highest Life, All-life, if he wants to remain in full eternal possession of immortal life. A *Sukadeva* moves and lives as an *abadhúta*, but his self-centred life-instincts in that condition of life unfailingly draw him to a course of life in the interests, positive interests, of Highest Life, All-life. Behold! the *abadhúta* cares to come to the bedside of the dying king, longing in his pure life for a foretaste of Eternal Life and Eternal Joy and Eternal Reason, and helps him to master the secrets of True Life, Joy and Reason. The *abadhúta's* renunciation of work only leads to whole-souled application to high work, true work. He can not but serve High Life and ever knows and feels it. An *abadhúta*, indeed, though totally unconcerned with affairs of the mortal world, is positively concerned with Divine Life and Divine Glories. He smiles, he dances, he weeps, he sings, he shouts, ostensibly as a mad man, a man wholly indifferent to the worldly environments, callous to all sense of earthly shame, but really in response to genuine life-stir within, for he is ever wide awake, all alert, all happy, within. No other sort of renunciation can be thought of in connection with genuine salvation, genuine life-realisation. It is only to a *sannyási* like *Sukadeva* that Highest Life guarantees absolute eternal safety, absolute eternal deliverance.†

† "गीतानि नामानि तदर्थकानि—गायन् विलज्जो विचरेदसङ्गः।

Renunciation must culminate in absolute self-devotion to Life for eternal life-protection, or it is wholly useless. Such protection is assured because the guardian is no other than Life, and such protection can never falter or fail, and is bound to work smoothly, for all time, under all conditions. There is no fear, when renunciation is so directed, about sins of commission and omission, for they are all associated with acts of mortal life. The *sannyási* who has secured through whole-hearted devotion the protection of Highest Life can omit, with perfect impunity, to discharge his mortal duties, his mortal debts. He is entirely freed from mortal obligations all round. He need not repay the services rendered to his mortal life by the gods, who find rain and food for man. * The great sages, the founders and authors of the sacrificial systems that help to sustain mortal cosmic life, do not hold him in bondage. To the world of mortal life, man and the creation, the great organisation that makes realisation of individual life in the world at all possible; his duty of return service is at an end. To his ancestors, the near and distant authors of his mortal body, he does not owe any debt of gratitude. He has none to entertain, because none is required to entertain him, with worldly things. He has been lifted out of the world though

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हसत्यथो रोदिति रौति गायत्युन्मादवन्नृत्यति लोकबाह्यः। (B)

"सर्व्वधर्मान् परित्यज्य मामेकं शरणं व्रज।
अहं त्वां सर्व्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥" (G)

* "अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः॥" (M. S)

formally he may still be in the world. His relations are exclusively established with full life, high life, pure life, all life. Duties in recognition of services to his mortal form therefore automatically cease to be binding upon him. The five 'great sacrifices,' based upon recognition of world's services to the man of the world, are meaningless so far as the devout *bhakta sannyási* is concerned. When he leaves the prescribed routine of work, there is no danger that his inclinations will carry his life in the wrong direction. If anything is wrong for non-compliance with the prescribed routine, that is bound to be set automatically right by the impulse of true life under the inspiration of Highest Life. He is in possession of the truest instincts of life, and no-life's sins of commission and omission never touch him at all. *

We have now indicated briefly how the *Karmic* creed as well as the Renunciation creed can or rather must both be adopted into the *Bhaktiyoga* system. We have shewn in the course of our analysis of the creeds, that unless raised to the level of *bhakti*, neither of the courses can bring about the realisation of perfect life. Duties for different castes and different stages, duties interested or disinterested,

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* "देवर्षिभूताप्तनृणां पितॄणां—न किङ्करो नायमृणी च राजन्।
सर्व्वात्मना यः शरणं शरण्यं—गतो मुकुन्दं परिहृत्य कर्त्तम्॥
स्वपादमूलं भजतः प्रियस्य—त्यक्तान्यभावस्य हरिः परेशः।
विकर्म्म यच्चोत्पतितं कथञ्चिद्—धुनोति सर्व्वं हृदि सन्निविष्टः॥"
"अध्ययनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणं—होमो दैवो बलिर्भौतो
नृयज्ञोऽतिथिपूजनम् (M.S.)

obligatory rites, expiatory rites, rites in pursuit of even the highest worldly rewards, and lastly total disregard of the calls of mortal duties, mortal as they are, all fail ignominiously unless followed with unflinching devotion to the interests of immortal life, true life, life in itself. We have also seen that everything implied in the two creeds, all acts of commission and omission, will instinctively urge the agent to live for Life, to know Life, to feel Life ; for Life, Universal Life, all round Life, is implied in the very regulative impulses of the agent, whether those impulses impel to act or withdraw. *Karmayoga* and *Sannyásayoga* are bound to culminate in *Bhakti yoga* by their inherent necessities.

Let us now examine how *Jnánayoga* fares if it is not adopted into the fold of *Bhakti* and if the *Jnánayoga* of the *Jnánayogin* does not instinctively incline him towards *Bhaktiyoga*.

Whatever differences of opinion there may be about the ultimate conceptions among the various schools of *Jnánayoga*, all the schools agree that *karma* should altogether be discarded for the purpose of highest life-realisation.* The true man, his true life, is identified with the soul, be it of abstract consciousness or abstract existence, and it has nothing to do with *karma* in its purest condition. We have already discussed the claims of mere renunciation, and have found, that as a means of full life-realisation, it can not stand by itself. Does it fare better when it ends in or is allied with abstract self-knowledge ?

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* "निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु" (B)

It can never be disputed that a *jnánin* is unquestionably on a much higher level of life than a mere *karmin*. But has he by the mere pursuit of highest knowledge, purest knowledge, abstract knowledge or knowledge of self, fully qualified himself for highest life ? That is the question. To answer this we must analyse the different ideals of highest knowledge.

The original dualistic system of *Kapila* sharply distinguished between Nature, as the one fact, a plane of materiality, made up of three elements of life, birth, and death, or material reason, knowledge, and ignorance, and an infinite number of souls as the other fact, units of consciousness in the abstract, consciousness which neither discriminates nor assimilates. From the *Kápila* point of view, the individual soul completely withdrawn to itself would be in the highest state of perfection. Its own abstract entity of consciousness would stand for the realised self. Gradually to withdraw the mind from application to mortal affairs, then to train it upon immortal self, was the approved method of self-culture, according to the *Sámkhya* system of *Kapila*. In this course of self-culture and self-knowledge, if any process of discrimination was to be thought of, it was simply the fundamental discrimination between self and nature. At the top self-realisation was absolutely self-centred self-knowledge reduced to blank consciousness.

The ideal of this purely rational system of self-culture and self-realisation is certainly a high ideal. But does not the ideal by its inherent requirements demand a reconstruction of its philosophic and

religious system ? Can knowledge, as knowledge, be ever conceived to remain permanently in a blank abstract state ? Will it not spontaneously expand, as a phase of life, in all directions, though it may remain stationary or stagnant for a time ? Will not self feel life in knowledge ? Will it not feel joy in knowledge ? It is sure to do so. If the ideal is to be cherished, if it is to be valued as the highest prize of life, it will per force drive the mind that cherishes and values the ideal to entertain the scheme of an organised world of pure life, pure knowledge and pure joy, as an indispensable necessity of the life of reason. The ideal, the rational ideal, will first spiritualise, will first rationalise, the whole scheme of life, the so called material and the non-material, and will, as a corollary to the truth thus established, vitalize and vivify the whole. Reason will imply life, and life will imply life of enjoyment, and the whole by the implications of reason must be constructed as a scheme of all life, life every where, units of life correlated to each other and One Life in every phase. Life of reason, no matter if it is abstract consciousness, if it does not extinguish by itself, and that is an absurdity, for life by avowal can never cease to live, it will shed light all around, reveal life all around. Indeed the principle of *sattwa* which *Sámkhya* * is led to concede as the principle that sustains nature's life, mortal life, can not but persist as the immortal principle of life, and will stand as the Great Spirit that brings together the mortal

* "श्रेयान् व्यक्ताव्यक्तज्ञविज्ञानात्" (*Sa'mkhya-ka'rika'*)

and the eternal, raises both to the same plane, and organises both into one whole of immortality. If the course of deliverance must start with a discrimination between Nature and individual souls and an apprecia-tion of the conditions of world-life as ever subject to the mutual adjustments of Nature and souls, reason that is to achieve the deliverance will not rid itself altogether of the comprehension of correrated life even in its finest state of self-refinement. In other words, reason left to itself will inevitably turn into *bhakti*, comprehension of all-round life to-life adjustment and devotion. Let reason, as it really negatives itself when brought into touch with mortality, when it contemplates death and ignorame as at all admis-sible to its scheme of life, build and remain concerned with sharply differentiated types of mortal Nature and mortal individualities, but in its immortal state reason cannot but find out immortal individua-ties as immortal men permanently organised in one system of life's own nature. *Sattwa* will then turn into *Vishnu,* nature into His *Swaprakriti,* and *jívas* into so many parts, comprehensive parts, of the whole Principle of *Sattwa.* *Sattwa,* degraded down to mortal life, mortal nature, may be required to be distingnished from immortal souls, * but *Sattwa* when immortalised turns into true life and reason, comprehends immortal nature, immortal souls, immortal spirit, one in all and all in one. A *Sámkhya* need not therefore feel disquieted that raised to the level of *bhakti* his creed will lose its distinct

* "सत्त्वपुरुषविवेकात् मोक्षः"

identity. His creed will hold up to the highest worldy point, it will then inevitably merge itself into the all-comprehensive creed of life. The released individual life of a *Sámkaya* cannot be permanently left to itself. It must ever live in its purified individuality in an organised world of pure life, in the fullness of life, joy and reason, all untainted with mortality. This joyous, conscious, alert participation in Pure Life will automatically involve devotion to Pure Life, and every unit of pure life that is involved in the self-expansion of Pure Life. When by a course of self-meditation or self culture the individual soul has returned unto itself, it should, in obedience to its inner inpulse, be without delay led to take its place in the world of Real Life and Reason. The company of Him who represents the life and reason of this true world must be then sought for or else the soul will slip away to argue itself a lower type of life and reason, and will come down to live a lower life, a mortal life. It will again take, by the driving force of its inner life, a blind leap in the dark. Its life-impulse must be satisfied, and if it is not pnshed up, it will push itself downward. The dreaded cycles of births and rebirths will then start afresh. To say that once conscious of itself why should it choose again a mortal life * is to betray ignorance of the essential nature of the soul. If it shuts its eyes before a dazzling halo of light, it courts darkness in self. And darkness will

* "आत्मान येद्विजानाति अयमस्मीति पूरुष: ।
किमिच्छन् कस्य कामाय शरीर मुपसञ्ज्वरेत् ॥"

spell death, dark life will lead to mortal life. To avoid this, a *Sámkhya Yogin,* fully conscious of true life within essentially realatd to and in one sense bound up with life without, and Life above, must ever live, rationally live, for man and God, and feel true joy in that mode of life.

A *Pátanjala Yogin,* though his self-drawn reason comprehends in its highest state of self-settlement or *samádhi*, a rational inspirator of souls and nature, fails to do justice to that comprehension, so long as it does not avail itself of that rational all round inspiration, to raise himself whole soul to that inspired realm of reason, where souls and nature réalise absolute oneness, complete solidarity, in that spirit of inspiration, which is undoubtedly identical with the spirit of *sattwa,* pure and absolute. Unless he wants to remain wilfully in the dark, there is no question that he will take advantage of the inspiration, and argue a Divinely inspired life of reason as best for himself, and all that is inspired by Him. He will then transform his life and reason into a life and reason for all life and all reason. In the mortal world he will withdraw himself into immortality, and then establish immortal life-relations with the immortal side of all-round life, that is transcendental life behind mortal life. When rid of the apparent mortal connections, he lives a fully immortal life in a plane of infinite immortality, and enjoys himself to the fullest extent, in the fullest possession of all true knowledge.

The *Nyáyavaiseshika Yogin,* who at the end of a course of rational meditation finds his reason self

extinguished, in the comprehension of the all comprehensive Regulative Power, that regulates only infinite elements of life to organise themselves into a system of knowers and the known, feelers and the felt, by His inherent force of organisation, must hasten to bow down to the regulations revealed in his ultimate self-realisation, unless he seriously contemplates disloyalty to and revolt against the Almighty. At this stage, the light of his mortal reason is certainly extinguished, but the Regulative Power makes a gift of a new light and a new vision to him. In that clear light and clear vision, he is revealed himself as intended to play his part in a scheme of regulated force, a scheme that forces into its fold all elements of life, with their potentialities of activity, reason and joy. Can he sit still when driven by such a force ? No. A *Nyáyavaiseshika Yogin* is, by virtue of his profession, an enthusiastic worker in the Divine cause here and hereafter. His stone-blind self-consciousness applies only to his mortal life. It is a prelude to a glorious life in glorious associations, below and above. One surely courts ruin of his own accord if one seriously thinks of clinging to the stone-blind state He declares himself an outlaw when Law has brought him before the Supreme Court of Law.

The *Brahmayogin*, as an all round absolutist in the end,——for his absolute reason comprehends absolute life and absolute joy along with absolute reason,—can not fail to search his own heart, his inner soul, his absolute self, to see if that absolute principle is really as exclusive as he has trained himself to take it to be. " If there is a single unit of universal

soul, and I am unreservedly identfied with it, then where am I ? what am I ? is the world of *jívas* I have come in contact with at very turn is really a fraud on my reason, an organised illusion ? Whence then this illusion, this fraud ? Surely the illusion is produced by the self, the fraud is perpetrated by the self, and that means that self negatives itself, deceives itself, which is essentially absurd." Once he raises these questions, he at once sees that His deception must be a deception, an appearance in itself ; his life appears to die but essentially lives all through ; his reason apparently overlooks the truth all round but has really a clear grasp of truths all around ; his joy appears to be marred by misery, but it is joy every where. His absolute, exclusive, life, reason and joy demand that. His universal individuality emerges as co-existent with infinite universal individualities. The exclusive idea of the universality again turns the infinite universalities into One Universality. The One then is revealed in all and the all are revealed in One. Thenceforward the *Brahmayogin* is at one with the *Bhaktiyogin*, for ¡*Bhaktiyoga* implies nothing more. A search of the *Absolute* continnes so long as illusion troubles. Once illusion is dispelled, the Absolute ceases to be absolute. If the *Brahmayogin* in his pride of isolated-dignity would not stop to enquire into these undercurrents of thought and life, he was sure to be pulled down from that position of absolute dignity. Absolutism ever comes down by its inherent weakness. A *Swarájist* who wants to dominate everything when he finds nothing to dominate, who wants to comprehend every thing

when there is uothing to comprehend, who wants to love and enjoy everything when he has nothing to love and enjoy, will either obey his *swaráj* instincts and settle down in his pure life, reason and joy, to live with, to know, and to love proper elements of love, knowledge, and life, or he will go back upon his *swaráj* instincts, and in utter helplessness and hopelessness return deliberately to a career of mixed life, reason, and joy.

After everything is said about the defects of the *jnánayoga* systems, there is no gainsaying the fact, that in each and all cases, the culminating phase of *jnánayoga* may always be taken as the preparatory ground for highest *bhaktiyoga.* Life trained upon itself, any how and any way, can not but ultimately reveal its own potentialities, unless it diliberately restrains its own impulses and turns away from its own indications. Possessed of all the elements of true life, it soon tends to grow of its own accord. It has only to keep its eyes wide open and the full glories of Life are within the range of its vision. He will surely then run after them and ultimately get at the Fountain Head of all. He can not but then devoutly follow Him in love, in joy, in full glories of life and knowledge.* There is one thing that may keep him back. He may be perfectly satisfied after

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* "ब्रह्मभूत: प्रसन्नात्मा न शोचति न काङ्क्षति।
समः सर्व्वेषु भूतेषु मद्भक्तिं लभते पराम्।"
"बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते।"
"प्रियोऽहं ज्ञानिनोऽत्यन्तम्।"
"बहवो ज्ञानतपसा पूता मद्भावमागताः।" (G)

his release from the troubles of worldly life. This will spell ruin to him. Self-contained life in any aspect can not remain for ever in that self-contained state. He will come down, if he will not go up. It is a grave danger. He who overcomes this, easily passes, more easily than a *karmayogin* placed under the distracting conditions of *karma*, into the genuine life-circle. But unless and until he chooses to devote his pure self wholly to the pursuit of the Glorious One, he is constantly in danger of a fall.

We have observed before that all systems of *jnána yoga* are built upon the basis of renunciation of *karma*. The fundamental difficulties of such a cult are practically insuperable for ordinary people, and religion that is worth its name can not leave out the masses from its pale. A true religion must be a religion for all. The highest and the lowest should be free to breathe the pure air of a genuine religious life. *Jnána Yoga*, to be so modified, must take cognisance of the active side of life. The formal side of every world religion is based upon this truth. It may be argued that the physical courses associated with gradual self-abstraction fully answer the purpose. Not at all so. These courses of abstraction, control of sense organs, life organs, and life breaths, are intrinsically steps in the direction of life-withdrawal, life-contraction, and not life-realisation, life-expansion. They tend towards passivity and not activity. Highest reason or highest life does not prompt them, but they are intended solely to draw back world-life to life in the abstract. They can on no account be regarded as parts of a scheme of visible

expressions of new life, full life, true life. To acheive this end, the life of true knowledge must find itself. The man of self-culture and meditation must live and act as a cultured and thoughtful man of action. If the whole universe is in his full knowledge and full life, he must live for all life. It will not do for him to lead a silent unconcerned life in pursuit of his self-contained salvation. It will be a standing reproach against him if he chooses to keep aloof from the world of sinfulness, ignorance and misery. *

To meet this situation, the *Smártas* recommended a harmonious combination of *jnána* and *karma. Jnána* and *karma* must co-operate for the full realisation of the essentially two sided life of man. The man who has been impressed with the charms of true knowledge and true life, should so regulate his religious life that his conduct would correspond with the notions sincerely entertained by him. Any other course would mean betrayal of knowledge.

The specific courses recommended by the earlier *Smártas* confined themselves within the limits of *Vedic* rites, of sacrifice, charity and asceticism. We have shewn before that these duties may stand as concrete outward expressions of true life, on condition, that they are conceived and executed in the spirit of highest life. The truth therefore comes out that to effect true combination of *jnána* and *karma, karma* should be raised to the level of conscious discharge

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* "प्रायेण देवमुनयः स्वविमुक्तिकामा मौनं चरन्ति विजने न परार्थनिष्ठाः।
नैतान् विहाय कृपणान् विमुमुक्ष एको नान्यं त्वदस्य शरणं
भ्रमतोऽनुपश्ये॥ (B.)

of duties for the sake of highest life, as *jnána* is to be elevated to the level of highest knowledge, knowledge of Highest Life and His glories. This combination cult really merges into the cult of *Bhakti* proper in its important details.

A *bhakta*, as we have now shewn by an analysis of details, whatever may be his intellectual or actual profession, though completely freed from the troubles of worldly life, self-deluded, self-murdered life, will not rest content with a negative phase, inactive phase, of that freedom, but will *freely* live with, know and associate with all life all around, wherever he may be, and strive to secure the freedom of all life to help in the freeest self-expression of all life. True self-freedom can never think of the restricted self-expression of any unit of life. His free instincts will revolt against such an idea. He will earnestly work to secure full realisation of free life for all. He will ever pray that others may realise the same freedom of self.* He will do every thing that leads to the highest good of all. He knows that his individual littleness, left to itself, will not avail him much. He will therefore work for all through the Fountain Head of all life. In his complete self-devotion to Him, he will find the way and the means to realise his soul's desires, his highest and noblest instincts. To work for Highest Life is to work for all life, for all is in that One. *Bhaktiyoga* proper is broadbased upon this conception.

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* "नैतान् विहाय कृपणान् विमुमुक्ष एकः।"

CHAPTER XVI.

BHAKTI FOR THE WORLD.

We have tried to show that whatever religious creed is adopted, it must culminate in whole-souled devotion to the ideal of the highest life in order to achieve its proper ends. If it is *karma*, it must be inspired in all its phases and stages with the spirit of devoted service to Him who is the embodiment of all life. If it is renunciation of *karma*, it must lead at once to life for Him and in His service. If it is pure soul-culture, it must concentrate itself on the Highest Soul, the source of all soul-life and adopt life accordingly. * The sum and substance is, that whichever course may be followed, nothing in it matters, save and except complete self-devotiou to all-pervading true life, and that is *Vishnu* or *Vásudeva*. † There can be no other goal for true life. There can be other working lines for life that wants to realise itself. *Bhakti* in other words is the aim of life and is at the same time the practical course of life. If it is subordinate to anything at all, it is always subordinated to itself as its own ideal. Anything that stands in its way, *bhakti* will discard, no matter whether it is heaven or even salvation. Anything that comes along its way, *bhakti* will accept, but without much concern for it, be it salvation or even

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* नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे यदर्पितं कर्म तदप्यकारणम् ॥ (भागवत)

† विश्वव्यापनशीलः । वासुदेवः विशुद्धसत्त्वमयः ।

an apparently worldly life. The one thing that seriously concerns *bhakti* is to live for true life and all life, for that way alone lies full life-realisation, the self-evident ideal of life-activities.

Such being the fixed definite aim of a *bhakta's* life, he can never confine himself within the limits of any prescribed formulae for life-pursuits. If any set of rules and regulations serve anybody any real good, considering his innate tendencies or tastes, he is welcome to abide by them. There can be no objection to it, so long as it leads the right way towards full life-evolution, through devotion to life and nothing but life. But unless his soul freely chooses the program, he will do nothing but harm to himself, if he restricts himself at the outset in his struggle for free life, which is another aspect of true life. Freedom begins with freedom and ends in freedom. To work with a full sense of restrictions is not to work for true liberation of life.

The first fundamental thoughts of man when he engages in some work determine the shape of the life that emerges out of the performance of that work. If freedom is to be attained, his first choice must represent a course of life which potentially holds all the elements of absolutely free life. The course of *bhakti* is therefore dictated throughout by a sense of realisation of freedom within. The elements of soul-freedom necessarily stand for the elements of *bhakti*.

Is then *bhakti* essentially identical with pure abstract self-knowledge? For therein undoubtedy lies a clear consciousness of release from bondage to the world-forces. Not at all. Negative freedom is

not complete freedom and a mere sense of release is nothing but negative freedom. The prisoner longs for release from his prison, not for the sake of release itself, but to enjoy a free life as soon as the fetters are withdrawn. True freedom of life is never fully expressed in a passive state of quiet life. A free life ever seeks to be full in its freedom. Free life and full life are indeed interchangeable terms, and a life of *bhakti* stands as much for the one as for the other. In a free life is realised full life, and in a full life is realised free life. The one cannot do without the other. Thy stand or fall together.

If consciousness of freedom is the great underlying feature of the *Bhakti Cult*, it carries its own obligations along with itself. To grow into a full life of freedom, one must always try to create an atmosphere of freedom, to breathe nothing but the air of freedom. A free man can hardly be said to enjoy his freedom so long as he is surrounded by slaves on all sides. Everything thrives in its own elements. Freedom is truly felt only in a free circle. The idea of a bond-man can never be tolerated by a true lover of freedom. To have to establish close relationship with serfs for life-realisation is the very negation of the idea of self-freedom The *bhakta* therefore in his pursuit of self-freedom will unfailingly seek the spiritual liberation of his fellowbeings * Whatever will contribute towards the free life-realisation of his brethren in the world will be cheerfully undertaken by him for his own life-realisation.

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* नैतान् विहाय कृपणान् विमुमुक्ष एकः"। (B)

We must now try to understand properly the full scope of soul-freedom which is the essential feature of life-fulfilment. We have seen before that the soul or true life has three fundamental phases—*sat* or *sandhiní*, the phase of life or existence, *chit* or *samvit*, the phase of knowledge, and *ánanda* or *hládiní*, the phase of joy. A free life implies unrestricted activities of one and all of these principles.* The principle of *sat* or *sandhiní* requires the *bhakta* to live and make others live without illegitimate restrictions. The principle of *chit* or *sambit* prompts him to know absolutely the fundamental laws of thought and existence and make others know them. The principle of *ánanda* or *hládiní* leads him ever to feel unhampered the joys of good life and help others to do the same Life expressed in these three aspects obviously covers the entire course of free life.

So far as the world is concerned, to live for life and to help every unit of life to live for all life are of course to always so act that the needs of life are satisfied all round. The whole progess of civilisation tends this way. Man must work for the life of man, and everywhere, in every centre of life, there is nothing but man. Where there is a being apparently other than man, there also is correctly the soul or life of a man confined in that state for the realisation of his impulses acquired as a man. So everywhere else. To work for human life is therefore to work for the whole world of life. † Now to work

* "यया अस्ति भावयति च, यया वेत्ति वेदयति च, यया नन्दति नन्दयतिच ।"

† मनुष्यलोक: कर्मलोक: "कर्मानुबन्धीनि मनुष्यलोके ॥"

for life at once implies that the worker must avoid everything that will kill life. To do the slightest injury therefore to any form of life is to kill life, that is to kill a man. Acts of injury are therefore acts of homicide. The religion of life in the *Bhakti Cult* therefore primarily concerns itself with duties that incorporate the doctrine of preservation of life on all sides. † Mischief in no form will be tolerated by the follower of the *Bhakti Cult*. He will not do mischief, he will not think of mischief, and he will not talk mischief, speak words that will injure others in any way. His thought and speech will breathe always a spirit of universal comradeship. To feel for the whole world as a phase of our own life is therefore the first article of faith in the doctrine of *bhakti*. The consummation of the *Vedic* religion 'thou shalt not kill any life'—which is hardly consistent with its prescribed practices is thus attained, to the spirit and the letter of the great law, in the life of a *bhakta*. Through a propagation of this virtue of universal good will, the *bhakta* will strive to raise the world to a higher plane of life. He will, under the impulse of this all-round benevolence, devote himself to the furtherance of the best life-interests of others and by example and precepts induce his fellowmen to act in the same way. * The

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† कर्मणा मनसा वाचा सर्व्वभूतेषु सौहृदम्।" (B, 9th Book)

* माहिंस्यात् सर्व्वभूतानि" "माहिंस्यात् सर्व्वभूतानि इति जागर्त्ति वैस्रुति:।" (S. N.)

"शिवाय लोकस्य भवाय भूतये।" (B)

whole nature or world of life has no other lesson for him than this, to contribute to the good of others any way and anyhow—by thought, action, speech and by every thing that belongs to him. The entire code of worldy virtues for the *bhakta* is based upon the doctine of universal benevolence on its positive side, and a spirit of absolute harmlessness on its negative side. Kindness, charity, truthfulness and every other recognised type of human virtue flow from this main spring.

It is needless to observe that this cult of universal benevolence does not fit in with any other doctrine that holds up the world-life as absolutely unreal and centres the real interests of man upon himself. To live and work for the essentially untrue is hardly an inspiring and convincing creed, and to think of others where there is none else to be thought of is almost to make a mockery of intelligence. Even to the realist who draws a sharp distinction between life within and life without,—stigmatizes external life as a hopelessly wrong side of life, such a doctrine is foreign in its nature. It entirely and exclusively belongs to a creed that contemplates the essential unity of life in every phase, and the *bhakti cult* of the *Sátwatas* alone fulfils the condition. True, the *Sátwata* doctrine also concedes the apparent falsity of worldly life with its phases of change, creation and

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"पश्यतैतान् महाभाग परार्थैकान्तजीवितान्।"

"एतावज्जन्मसाफल्यं देहिनामिह जन्मसु—प्राणैरर्थैर्धिया वाचा
श्रेय एव समाचरेत्॥"

"येऽनेत्र परार्थभवका यमुनोपकूलाः।" (B)

disruption, but it immediately restores its fundamental reality through the principle of life (*sattwa*) that ever works in and through the changing phases. To him the seeming unreality is a delusion on the part of Delusion herself. Life's unreality, if any, consists solely in its struggle for self-realisation and the whole world is a great scene of that life struggle. A struggle for life implies however nothing more than an imperfect life, and *sátwata* philosophy admits only the imperfections of this world-life which is ever striving to right itself, but failing at every step to completely achieve the end. The goal of world-life is however a perfect reality and to work towards the goal is to work towards perfection. It cannot therefore be a matter of reproach against the *bhakta*, that in his religion of the world he is after a false end of life. Not at all. The end is all right, perfect, it is nothing but true life, whatever may be said of a transitory struggling phase. The fundamental aims of life move in the eternal sphere of life. They inspire life below and never do that in any false spirit. The fundamental religion of life is good for all and there is no mistake about it. The world ever is to realise itself in a form to suit the really best requirements of all centres of life. If it can never attain the goal, it is not its own fault. The blame lies with the independent centres of free life which is gone astray and essentially free life is every where. Sometimes they wrong the world so powerfully as to lead almost to a cataclysm. It is averted by the timely intervention of the great principle of life working above all, that

saves the situation as the great soul or the benevolent Incarnation of God, the fundamental unit of all life.

Almost all other religious cults founded upon self-contained *jnánayoga* shrink from the very idea of any religious truth in any mode of worldly life. To each of them the world-idea is false and wrong, root and branch. Worldly virtues are virtues only so far as the world goes and no more. It is curious however to find these schools busy inculcating them as a preparatory ground for pulling self out of the world.* If they are fundamentally founded upon wrong conceptions of life, no amount of their worldly usefulness can by any process of reasoning confer upon them the right and power of helping one out of the world-life. That is absurd on the face of it. Truth alone can lead to truth. A false step is a false step taken for whatsoever purpose. It must be inferred from the course adopted by these idealists that instinctively they are convinced that what is really good for worldly life is good for the soul of man, for the essence of life of man. Because it represents a true course of life that it unfailingly leads to the living of a true life. No other explanation will satisfy human reason. Either the essential good of the world is identified with the good of life all round, or it is to be discarded unceremoniously. No amount of special pleading will establish the real nature of a good as both good and bad, right for the world and wrong for high life, true life. Such duplicity is never helpful to a correct understanding of lifeaims. Delusion will never

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* "अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ।" (उपनिषद्)

leap out of its own shadow. The religion of universal life must be accepted as the religion of all life.

If life is the great principle which a *bhakta* will live for and make others live for, it is also the one thing which he will think of and make others think of. Amidst all the changes of the world, life alone matters as the only matter of knowledge. Life alone lives and everything else is death or change of life. Subject every thing of the world to searching analysis, and you will find that nothing but life emerges as the one sustaining principle of the thing. In the phraseology of natural philosophy (*Prákritatattwa*), every phenomenal object of the world is made up of three forces,—of life, *sattwa*, creation, *rajas*, and destruction, *tamas*. From the highest to the lowest side of world-life these are the three natural constituents of life. The whole of nature admits of nothing else. But does *rajas* or *tamas*, the principle of creation or the principle of destruction really express a separate entity. Are they not two inevitable phases of world-life, and only express the truth that a thing comes and goes, but the thing in itself remains somehow and somewhere to come and then go, again and again. The one principle therefore is the principle of life, the thing in itself. Man's highest knowledge of things must therefore reduce itself ultimately to the eternal things in themselves organised or consolidated as one life. Man must know it as the reality and the one thing of knowledge or knowledge itself. Life is indeed knowledge and knowledge is life. This fundamental unity of thought and life is the basis of the *bhakta's* 'logic'. :The

fundamental laws of thought are the fundamental laws of life. And the laws deal exclusively with the affirmation or negation of life for the realisation of life. Life or knowledge asserts itself first and then denies itself in every attempt at self-revelation. This process goes on infinitely, but the centre is always fixed as life or knowledge. The science of man treats of the laws that affect the passing phases of life and knowledge, but man's religion will rise superior to the passing phases throughout its handling of the courses of nature, and concentrate itself on life in itself and thought in itself. The great *Sámkhya* system of *Kapila* and later philosophy under *Sámkhya* influence rightly explain the evolution of the universe by reference to the activities of the three forces. But it is *sattwa* or life and knowledge below, and life and knowledge above, that is from end to end. *Sáttwa* is therefore the one thing to be known that *sáttwa* alone may be served.

The idealist who sees in the world nothing but the working of the great principle of negation of knowledge does really partial justice to his own self-revealed knowledge, *chit* or *sambit*. When knowledge seems to begin in ignorance or life in no-life, it does not disclose the whole truth and reveal its full aspect. Nothing absolutely unknown is ever known and nothing absolutely unborn is ever born. A thing comes to our knowledgs when all its elements or features reveal their identity with the elements of knowledge which are in us. A thing comes to life only in a changed form, and the change is a phase of life itself. Life or knowledge therefore asserts itself

through an apparent negation. It is not 'life' that is apparent, nor knowledge that is apparent, but it is negation that is apparent. To know life is therefore not to know wrongly, as to serve life is not to serve bady. The basic knowledge of worldly knowledge, the solid foundation of cosmic sciences, is unquestionably genuine knowledge, whatever degrees of imperfections my attach to the different systems of scientific knowledge, which are ever in progress towards complete realisation of the unattainable one. Religion that is founded upon this gennine knowledge is true in every respect. It builds itself beyond the jurisdiction of *Máyá* or the principle of negation. It concerns itself with *sattwa*, the principle of life and knowledge, that negation itself affirms as a postulate of its own existence.

We have now explained that life is for living for, and life is also for knowing itself. It now remains for us to touch on the third phase of *sachchidánanda.* It is the principle of joy. Life is the thing, the one thing to rejoice over, and not to discard as a load of misery. To know life everyhhere and to live for that universally spread life is the greatest of joys, or more correctly the mainspring of the emotion of joy. We feel pleasure only when we think that we have made our life grow. We feel that pleasure in the company of others. The thought that underlies this sense of our sociality,—and isolated joy is almost unthinkable, —is one of all-round contribution to the growth of life. Nothing but this sense will prompt the feeling of self exultation. If in low sensual pleasures the joy soon terminates and yields place to a feeling of pain, it is

because of the subsequent discovery that the so-called pursuit of pleasure has not conduced to the real well-being of life anywhere. A careful analysis of even a case of apparent joy discloses the source of real joy, and that is to know life and live for life. Life in the pursuit of life is a life of untainted joy. The *bhakta* pursues such a course of life. He seeks to induce others to follow the same ideal. To him therefore life is joy, pure joy.

He wants not to retire from the world of life and live the life of a religious recluse. He seeks to live in the midst of a great organisation of life, and it is human life everywhere as we have explained. In the society of fellowmen he enjoys his life to the full by doing good to all life, self and others. Showing that therein lies true joy, he seeks to induce others to copy him, "much in the same way, as every manager of a theatrical company copies broadly the same entertainments that lead to pleasures."

To an illusionist this optimistic side of religion is altogether a sealed book. He sees that every body in the world is ever struggling to get rid of unavoidable pain and misery. He at once concludes that the worldlife is nothing but a life of agony. Pessimism is the key-note of his view of world life. To rise superior to it, religious life must rise superior to worldly life. It is impossible to devise a scheme of purely worldly religion which will not he tainted with that dismal view. The *bhakta* thinks and argues otherwise. If every creature in the world is struggling to overcome pain, it is at the same time working for true joy of life. The negative phase inevitably draws attention to the

positive. What is really indispensable can never be sought to be avoided, because the attempt is useless. But the quest of joy to which life is prompted indicates ultimate joy at the top of worldly life. Religion traces it and finds it as the foundation of life. To live for all is to live in joy. Unless it is conceded, the quest of joy becomes a pure delusion. To assert it is so is to cut at the root of the conception of a joyful life even beyond the world. A myth can never stand for a truth. If the feeling is absolutely wrong in its indications at any stage of world-life, it can never speak correctly for any stage out side the pale of world-life. The fact is that when true life is indicated in the world, true joy is indicated along with it. The *bhakti* cult of the *Sátwata* recognises this and it boldly preaches the doctrine that life is worth living and enjoyable, if only one knows how to live it. To live it is to live for it, and to know it to be everywhere. The joys of such a life are unquestionable.

We have now finished the worldly aspect of the *bhakti* cult in its own elements. Briefly put, it is service of life, knowledge of life, exultation over life.

CHAPTER XVII.

BHAKTI MERGED IN DIVINE LIFE.

If the worldly life of a *bhakta* is exclusively dovoted to the service of life or worship of humanity in view of the existence of man and nothing but man in evey form of world-life, it is evident that such a life of *bhakti* can never secure its complete realisation under cosmic conditions. It is impossible fcr a man of the world to live for the whole range of life. Yet the inclinations of a *bhakta* lie in that direction. We have again and again impressed the point that the unsophisticated instincts of life ever shew the right way for life. That is the best and most reliable guide. To follow any extraneous guidance is simply to court disaster. Life must be recognised as its. own monitor. We can not therefore ignore the indications of a worldly life of *bhakti* for the attainment of consummation of itself. In his pursuit of higher religion the *bhakta* will accordingly lift himself above the world, and seek full partnership with the embodiment of the great principle of life itself, wherefrom emantes every phase or centre of life. To be on that higher plane, to live for eternal life, infinite in its immensity of manifestations, is the consummation ever sought for but never attained in the world. To serve and worship *Bhagaván Vásudeva Vishnu* is at once to serve and worship all life. Through His grace, through His intervention, through His life, man is enabled te bring his

religious life to completion. So long as he confines himself within the world, he works under worldly limitations. A finite unit here, he has no means of extending his benevolent activities infinitely. Raised to the rank of infinity, he at once has infinity under his survey. It does not matter even if he is then one of the world. It is enough if he is spiritually uplifted out of the world. Whenever he is a participant in His life, he is a worker for all life.

How to live for this Great Life? To live for a unit of worldly life is to seek to satisfy the needs of that life for self-realisation. But the Great Life of *Vásudeva* stands above any such needs. That great principle of universal good will require no help to bring His efforts to a successful end. To serve Him is therefore not to promote any special interests with which He is identified. He is well able always to take care of Himself and what is His. Life in itself ever knows its own ends and knows how to accomplish them. The only way to please Him or to serve Him is consequently to place the whole life, the whole soul, at His feet, for His mercy, for his favour, that He in His eternal benevolence may guide it in its activities. The whole soul must be withdrawn from every thing else, every creed and every pursuit of man. On Him must centre all virtues and phases of life-religion. He will stand as the personified will wherewith to choose the aim of life. He will be the source of all joys for life to passionately cling to. To hear of nothing else, to speak of nothing else, to think

of nothing else, to honour and serve nothing else, save and except the Life of lives in His great personal grandeur. Therein lies wholesouled exclusive devotion to Him. *

This cult of full and exclusive devotion to *Vishnu* naturally makes light of all religious doctrines devised by man with their sets of obligatory and expiatory duties. The life of a true *bhakta* is unhampered in its choice of modes of worship. He breathes an air of freedom and he can not think of restrictions as such. It is impossible for him to fetter himself to get rid of fetters. The modes in which he will show his wholesouled worship of Him will vary infinitely. To please Him he will consult only his own idea of pleasure, what he considers most agreeable to his heart, and that he will turn to his service under the guidance of his pure instincts. † "If it pleases him to hear of great deeds, he will give his ears to records of His glorious achievements. If he requires suitable exercises of his power of speech to satisfy his life-instincts, he will recite the sacred accounts of His life. If he will choose to think of a past, his memory will call up what He has done for the world. If he cares to engage his hands, he may turn them to direct personal service for Him in connection with an image of an Incarnation." These are some of the works in which the *bhakta* will find the

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* तस्मादेकेन मनसा भगवान् सात्वतां पतिः—श्रोतव्यः कीर्त्तितव्यश्च ध्येयः पूज्यश्च नित्यदा। (B)

† "यद्यदिष्टतमं लोके यच्चातिप्रियमात्मनः—तत्तन्निवेदयेन्मह्यं तदानन्त्याय कल्पते॥" (B)

realisation of his senselife. For the satisfaction of his spiritual life, "he will ever be ready to worship Him, say in an image; will humble himself down before Him; recognise in Him his master and friend." * On the whole, he will offer himself body and spirit to Him. All activities of body and soul will be for His pleasure.

It is imposaible to set out in details even the types of various activities which the *bhakta* may choose to engage in for Divine favour. The materials for such self-imposed duties are to be found in every department of life. To give man an opportiunity to do Him personal service, the Eternal Life has incarnated Himself in innumerable forms. Man is at liberty to play any part that appeals to him. There is ample scope in Divine service for the fulfilment of every phase of man's sense-life and spirit-life. Every shade of taste, every type of life-instinct, can fully be realised in and through the service of God. Take the case of the sense of hearing. One may like to listen to sweet songs. As a *bhakta* he is welcome to the songs in praise of God. To another the music of organs may be most agreeable. He can unhesitatingly attend a religious entertainment in which the organs are playing in His cause. A third may like to listen to sweet talks. He may join an assembly of *bhaktas* where such talks about Him and His glories constitute the order of life. So on infinitely. And what is true of hearing is true of sight, touch, taste, smell,

* 'श्रवणं कीर्त्तनं विष्णोः स्मरण पादसेवनम्—अर्चनं वन्दनदास्य
सख्य मात्मनिवेदनम् ।'

as well as of the organs of action. Everything that is done may be done as an expression of life for Him.

As we have explained before, the religious activities of a *bhakta* may or may not be confined to a scheme of *Vedic* rites, even when such rites are conceived in the spirit of b*hakti*. If the free choice of the *bhakta* falls upon them, it is all right. In a large number of cases the likelihood is that different courses of *karma* appropriate to the inner tastes will be adopted. The various *Tantras* or non-*Vedic A'gamasástras* try to expound the possible leading types of such practical courses. They are of course never exhaustive,—as they very well can not be. Their essence lies in the infinity of varieties. Adaptation of schemes of *karmic* life to the changing requirements of free agents must needs lead to an infinity of systems. For the sake of convenient reference, they are spoken of as *Tántric* aspects of the *Bhakti* Cult. These aspects can by their very nature never be numbered. True to their origin, they are ever extending. No wonder that a student of the *Tántric* literature is staggered by its incomprehensible immensity. If there can be no limit to the possible phases of *karma* that may be chosen by the worshipper of One Life, it is sheer madness even to try to explore the possibilities of the infinite varieties of the types of worship of the essentially incomprehensible and innumerable phases of High Life, Divine Life, associated with the conceptions of gods and goddesses, that constitute the Hindu pantheon, and the *Tantras* avowedly seek to explore the *Infinity*. But let us now resume the threads of

the main topic. Generally speaking, as we have pointed out, the practical courses of *bhakti* fall under two heads, *Vedic* and *Tántric.* A third course is also quite possible. It lies in a combination of the two. It is a mixed course of *Vedic* and *Tántric* rites * To a *bhakta* of the world, however exalted he may be in his spiritual life, the environments of a social life and worldly life are matters of some account. He cannot ignore them completely. The value of the Vedic rites in their comprehensive benevolence is never underrated by a *bhakta* for the ordinary people of the world. If the 'mass' find a religious man of the world completely discarding the routine of the work and the formalities of the work prescribed for them, they will forthwith cease to entertain any high regard for their duties. Not raised to a higher plane spiritually, they will also do nothing better. The result will be that the useful *Vedic* rites will be discounted and neglected by the people at large and nothing else of intrinsic value will take their place. When people are in a revolutionary mood, destructive mood, religiously, this will lead to religious confusion all round, with all its dangerous potentialities Considering all this, a *bhakta*, so long as he is in a society tacitly organised on the religious basis of Vedicism, will choose to mix up his religious activities, and perform rites both *Vedic* and *Tántric.* The consideration thus shown to *Vedic* rites obviously does not hold good for all time. Hindu society has

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* *Tantra* comes form *tan* to extend.

"वैदिक स्तान्त्रिको मिश्र इति मे त्रिविधो मखः ॥" (B.)

in fact gradually emerged as based more and more upon the *Tántric* systems, and that is quite natural, in view of the great adaptability of the *Tántric* cults to varying tastes and times. The most remarkable feature of the creeds of the *Tantras* that has highly impressed the people is their all-round simplicity. The *Tántric* rites do not entail palpable hardships, extensive preparations, prolonged operations.

The wholesale devotion of spirit and body to the cause of all life and high life which is the essence of the *Bhakti* Cult necessarily unfolds itself in connection with the three fundamental aspects of life, *sat, chit, ánanada*, life, reason, and joy. In the domain of active life, it is principally faith or *sraddhá bhakti*, for *sraddhá* is prominently associated with the phase of active existence or life.* In the sphere of reason, it is chiefly devotional contemplation, *bhávaná bhakti, bháva bhakti* or *rati*. In the domain of emotion, it is devotional love, *prema bhakti*. It is of course needless to point out that on account of the essential unity of the three phases, each is more or less combined with the other two. The active phase, the work of faithful devotion, can not progress except with the progress of thoughts for Him and expression of love for Him. One, whenever one thinks of Him, is irresistibly attracted towards Him and plants implicit faith in Him. To be attached to Him is to think of Him and place entire reliance upon Him. Devotional work, thought, and love must ever co-operate. We call a particular phase by a particular name, only

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* "श्रद्धा आस्तिक्यबुद्धिः।"

when that phase is revealed as more pronounced than the others inseparably associated with it

We may draw here incidentally the attention of the student of Hindu religious history to the fact that religious evolution in Hindustan has strictly conformed to this threesided nature of the all-comprehensive Bhakti Cult. We have explained at some length that at the *Vedic* stage, the cult was precisely the cult of devotional faith or *sraddhábhakti.* Contemplation of the spiritual greatness of the one or the other of the forms of one Divine Spirit, *Eka Sat,* and expression of personal attachment towards Him, were more or less implied along with that highest faith. At the second stage of development represented by the *jnánayoga* systems, the presence of the Highest was actually sought to be felt in the temple of human soul, the sanctuary of reason, by rational self-concentration and self-contemplation, *dhyána-yoga* or *bhávaná.* Faith and attachment, though not markedly pronounced in connection with this stage, were nevertheless present in the background, for self concentrates itself only upon that to which it is instinctively attracted and in the active inducements of which it has implicit faith. The third stage or the *Pauranic* and the *Tántric* stage culminated in the doctrine of exhilarating love for Him or *Prema bhakti.* Faith in Him and exclusive self-concentration upon Him were naturally associated with the phase, as love feeds on and thrives on faith in and contemplation of the beloved * The Principle of

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* श्रद्धा रति र्भक्ति रनुक्रमिष्यति।" (B)

Sat, *Chit*, and *A´nanda*, thus revealed His three-sided nature historically. Not only this Even emotional *bhakti* or *prema bhakti* developed from the active to the contemplative, and from the contemplative to the almost exclusively emotional or self-centred emotional phase. Similarly every other phase had three stages.

What is true of the history of a race is true of the history of an individual. We have briefly dealt with the *karmic* aspect of *bhakti* as propounded by the *Sátwatas*. This as explained above is based upon the active phase of life, the *sat* or *sandhiní* phase of *sachchidánanda* life. Life, viewed from a particular angle of vision, discloses itself in action and the practical side of *bhakti* takes note prominently of the correct modes of life-activities. We shall now show that the *chit* or *sambid* or the reason side of life, the modes of contemplation and self-concentration had an appropriate share in the *bhakti* cult of the *Bhágavata* school. When the *sambid* side develops in connection with *bhakti* proper, or rather one thinks of the *sambid* side of *bhakti* proper, the mind of the *bhakta* is conceived as practically exclusively occupied with thoughts for Him, the Dearest and Nearest to life, and is thus in *bhávaná bhakti* ; and as the thoughts rest peacefully and comfortably in that condition, the mind of the *bhakta* is in *aráma* or *rati* in that sense. It is in absolute freedom from all vexations and troubles of mortal life. It is the state which on one side bespeaks relief and self-contained contentment, the summumbonum of the Absolutist, and on the other implies full contact

with Eternal Life in the innermost recesses of the heart, and thus prepares the ground for the next stage or rather gives an insight into the next phase of highest emotion in life's love and joy.

Unlike the *jnánayoga* schools, the *Sátwatas*, as we have said, regarded the soul as the great principle of real life; and did not content themselves with abstract existence, thought and contentment, as the highest good of life. The religion they taught accordingly inculcated active devotion, not to outlive at the highest stage its own usefulness, but to stick to itself to the last as a permanent and genuine pursuit, as an expression of true life. In the sphere of thought or knowledge, for the very same reasons, the efforts of a *bhakta* of the realistic *Sátwata* profession are to be diverted from worldly life, not towards mere self-abstraction, but towards something concrete, a truly better life available at the end. This difference in fundamental conceptions enables the *bhakta* to preach a simpler, an easier course of self-contemplation than what is advocated by the rigid abstractionist. He does not require the mind to concentrate upon practically a pure nothing, or a symbol that has no absolute right to speak for anything better. In his contemplation of His forms, the *bhakta* is required to contemplate His glorious forms, revealed within and revealed without, forms actually manifested within the world's view and the soul's inner view. What he will think of, he is at liberty to view in His full majesty before his eyes, for, in His infinite kindness, He has placed Himself within the easy reach of

all *, in His all-genuine Divine image-forms, which are themselves essentially immortal in spirit, though in the eyes of the ordinary mortal they are mortal in their materiality. It is open to the *bhakta* to choose freely from among the types of the eternal manifestations that particular type which appeals to him most, and that will fully satisfy his geunine desire to contemplate eternal life within. He is convinced that none of the forms has any unreality about itself, and each speaks unreservedly for full life and true life. He is not called upon to 'smash' a mere symbol and an idol, to get rid of the very-thing contemplated at the end of contemplation. What the *bhakta* religiously thinks of is essentially the same at the start and the finish. The image upon which he sets his heart and soul turns at the end into itself and nothing else or no nothingness. The apparently mortal converts itself into the immortal, but there is no change of face. The process of meditations involved in such a form of devotion is unquestionably the simplest of the simple. Mind entertains the concrete and nothing but the concrete. To drive the concrete altogether from the purview of mind may be a theoretically possible feat, but it is suicidal on the part of mind. The analogy of a dreamless sleep will not carry conviction. The possibility of such a one is disputed. In any case, an analogous state of salvation will be generally regarded as a poor comfort and hardly a glorious consummation devoutly to be wished for. Mind

* "अन्तर्बहिरवस्थितम्" (B)

ever craves for realities, and to preach before it the value of self-extinction can hardly be agreeable to it. What does not essentially agree with the mind can not be accepted as the creed of life's own religion. The *bhakta* pleads for a simple natural course of religion in every department of life, action, thought and emotion. In his natural thirst for highest knowledge, he will concentrate on thoughts associated with His manifold and manifest phases of personal majesty. The conditions of complete self-segregation, the processes of self-control indispensable to a system of abstract contemplation, are not matters of much account to a *bhaktiyogin.* He does not feel the necessity of keeping away from the world to fix his thoughts on the Great embodiment of concrete life. Even in the midst of the apparently most disquieting conditions of life, he can easily come before Him or turn to him for peace, revealed as He is in his heart of hearts or before his eyes in an immortalised 'material' form. An abstract thinker can never be so fortunately placed. Complete self-isolation is the sole means of achieving the latter's end.

If the *bhaktiyogin* adopts the routine of self-contemplation associated with abstract religion, it may be simply as a matter of preliminary work. Mind fixed upon a cherished reality stands however little in need of such processes in their fullest significance.

We now come to the third phase of *bhakti,* the predominantly emotional phase, in which the *bhakta* feels Divine life everywhere and rejoices over that condition of self In such a condition of life, all

personal interests of the worshipper are deliberately merged in the interests of the worshipped. To live exclusively for Him becomes the one ruling passion of his life. Life, by such a course of culture, is bound to attain its highest state of self-realisation. The reason is simple. Mind when it is impressed with something 'realises' itself in that form. Worldly things however with their constantly changing aspects can never permanently 'impress' the mind. Mind itself as a changing mode of 'life' can not also retain the permanent form of anything of the world that seems to 'impress' it. When a permanent entity appears before the mind, it is immediately referred to the permanent source of mind, the great principle of life or soul. When the *bhakta* feels the presence of the Great Principle of Life that pervades everything, his own life becomes full of it, and is itself realised in a form that makes it possible for the soul to recognise the Great All-life in itself. In his pursuit of the practical course of devotion, this realisation is kept in the back ground, engrossed as he is with Life's work. Even in contemplation, knowledge of Him does not give him an opportunity for a lively realisation of His all-pervading nature, for knowledge makes an 'object' of what is known. When however he feels Him in himself, he at once clearly finds his life full of Himself. In this condition alone therefore Life is vividly 'fulfilled'. And to feel this self-fulfilment is the essence of supreme joy, for joy is always in the realisation of full life itself. When Full Life is realised in joy, joy turns into love for Him. True joy is true love, and true love is true joy.

The knowledge that spontaneously fills the soul of the intense lover of God, though subordinated to the great emotion, is the most comprehensive one. When the inner life is filled with Him, as it is in love, highest love, every act of self-introspection will automatically reveal to the worshipper the full Glory of Full Life. *" In the language of the sacred books, "he will be gifted with Divine eyes, to enable him to have full view of Divine Life." Such was the consummation attained by *Vyása* and *Arjuna*. †

The *karmic* life of this loving devotee comforms entirely with the phase of love entertained by him towards Divine Life. It may be 'the love of an admirer, of a friend, of a companion, of a follower, or of a near and dear one." Each of the phases again is succeptible of infinite variations. Counting the self among his own people is of course the fundamental feeling that dominates all phases of active love for him. It can be viewed as subordination or *dásya*, or, comradeship or *sakhya*. It is devoid

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* "भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः।" (G)
"तेषां सततयुक्तानां भजतां प्रीतिपूर्व्वकम्—ददामि बुद्धियोगं
तं येन मामुपयन्ति ते॥" (G)

† "भक्तियोगेन मनसि सम्यक्प्रणिहितेऽमले।
अपश्यत् पुरुषं पूर्णं मायाञ्च तदपाश्रयाम्॥" (B)

Arjuna was favoured with such a Divine vision on the eve of the great war. He in his distress and anxiety was then full of Him in his heart. (G)

Vya'sa in his repentance that he had not done justice to His majesty was full of Him in the heart, and His majesty was then revealed in full to him. (B)

however of the worldly elements of "galling servitude", but stands for eternal Life-partnership.

The doctrine of feeling life full of Him, acclaimed as the highest form of devotion, is full of strange potentialities. Love is not the only feeling which completely fills the mind. Passions and affections when carried to extremes fill the heart as fully as love. Can then Full Life be realised through the entertainment of these emotional states ? The answer of the *Sátwatas*, to this question, is as unexpected as it is unequivocal. It is in the affirmative ! "No matter, whatever feelings are entertained towards Him, if they make the soul full of Him, the soul instantly realises itself in full life."

So far as he is concerned, argues the *Sátwata* scholar, there is no question of any bondage to the world-life through concentration on Him in any way whatsoever. The impulses of man which result from attachments to worldly pursuits of course keep him in worldly captivity. But when the pursuit is of true life beyond the world, the resulting impulse can not but carry the pursuer to that higher life. If a hostile sentiment is really cherished against Him that the heart becomes full of Him, life can not but transform itself into its genuine self. Look at the worm seized by the drone. Full of fear, full of anxiety, the worm is bodily transformed into the shape of its enemy. So it will be with one who is full of God as his enemy. He will attain His life-form. Any sins ever committed by him in any state of existence, present or past, will wash themselves away. Any cravings for the world that might bring him back to the world

would disappear of themselves. Once Full Life is felt, there can be no danger ahead of a resumption of any lower life-form. What is true of the feeling of anxiety, is true of all overpowering sentiments. Passions for *Krishna*, the highest embodiment of Divine life, uplifted the milk-women of *Vrindávana*. Excessive dread of *Krishna* pulled up *Kansa*. Implacable hatred and anger against *Krishna* 'released' *Sisupála* and many other hostile kings. The *Yádavas* got salvation since they were in their affections full of Him as their kith and kin. The *Pándavas* cherished whole-hearted affection for Him and thus attained exalted life. What is attained by *bhakti* was made accessible to all of them through apparently different pursuits, simply because those pursuits filled heir hearts with what was intrinsically the embodiment of true life.

No question can arise that these feelings were misguided. The life that was entertained by them in their heart of hearts was all right, and that set everything right. "The efficacy of a thing is not lost in its use even if it is misunderstood. Poison is poison, and acts as poison, even when it is not so known. Nectar is nectar, known or unknown, and confers immortality as soon as it is sipped." *

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* "तस्माद्वैरानुबन्धेन निर्वैरेण भयेन वा। स्नेहात् कामेन वा युञ्ज्यात् कथञ्चिन्नेक्षते पृथक्।"

"कीटः पेशस्कृता रुद्धः कुड्यायां तमनुस्मरन्। संरम्भभययोगेन विन्दते तत्स्वरूपताम्॥

एवं कृष्णे भगवति मायामनुज ईश्वरे। वैरेण पूतपाप्मानस्तमापुरनुचिन्तया॥

The above view is set out boldly and clearly. Does it not however overshoot the mark ? What is the necessity of *bhaktiyoga*, if He is easily accessible even through hostile feelings ? Such feelings fill the mind more completely than the superfine sentiments of reverence and love. Does it then come to this that feeling Him as an enemy is better than loving Him ? The *Sátwata* school apparently do not shrink even from such extreme advocacy. "Quite so," they affirm, "the mortal never becomes full of Him so well in *bhaktiyoga* as in implacable hostility towards Him. That is certain." † But even if this position is conceded, does it solve all difficulty ? How can a life, when it feels full of Him, help not loving Him ? Does not the feeling of true life instantly transform itself into one of eternal joy and love ? Is not the highest emotion of life identical with joyous love ? How is it possible at all to feel hatred, anger, enmity against One Who is All-love ?

The answer to this question immediately reveals the true nature of all the overpowering sentiments directed towards God. They are all *bhakti* at

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कामाद्द्वेषाद्भयात् स्नेहाद् यथा भक्त्येश्वरे मनः । आवेश्य तदघं हित्वा
बहवस्तद्गतिं गताः ॥

गोप्यः कामाद् भयाद् कंसो द्वेषाच्चैद्यादयो नृपाः । सम्बन्धाद् वृष्णयः
स्नेहाद् यूयं भक्त्या वयं विभो ॥" (B)

"तस्मात् केनाप्युपायेन मनः कृष्णे निवेशयेत् ।" (B)

"नहि वस्तुशक्तिर्बुद्धिमपेक्षते अनाद्यथा मत्त्वापि पीतामृतवत् ॥" (श्रीधर)

* "यथा वैरानुबन्धेन मर्त्यस्तन्मयतामियात्—न तथा भक्तियोगेन इति
मे निश्चिता मतिः ।" (B)

the top and *bhakti* at the bottom. It is a *bhakta* who alone can out of his *free* choice become an enemy of Him to feel Him fully, and that also only for a short time, when for some reason or other, he comes down in a mortal form. The story of the two 'attendants' of *Vishnu* illustrates this. *

Once on a time, *Sananda* and other sons of *Brahmá* who had achieved the highest end of life through *bhakti*, came all in a state of nature to the realm of God and presented themselves at His house-door. The doorkeeper would not allow them to enter the sacred 'home'. Immediately they were cursed by the sages to fall down from that high state and to turn into '*asuras*'. They accepted the curse and chose to be born as His implacable foes. By this course they reverted to their Divine position at the end of three births only.

It may be enquired—how the attendants of God, His favourites, who had tasted true life, could ever fall off under a curse? The answer is supplied in the story of *Chitraketu*. The story is quoted in some details, as it incidentally shows that it is not always necessary for the *bhakta* to adopt the hostile attitude. He may become an *asura*, but may still retain his *bhakti* for God.

Chitraketu was a great mortal king of the *Súra-senas.* His devotion to the Supreme God was the talk of the day, throughout his vast dominions, and won for him esteem and regard even from the great

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* "वैरानुबन्धतीव्रेण ध्यानेनाच्युतसात्मताम् । नीतौ पुनर्हरेः पार्श्वं जग्मतुर्विष्णुपार्षदौ ।" (B)

sages. He lived long without an issue, and that troubled his peace of mind a good deal. How would the people fare after him without a king? Would he never be blessed with a son who would take in fulness of time the charge of the people? At last, by the efficacy of some virtuous acts of *Angiras*, one of his queens presented him with a son. But alas! that darling of his heart was put to death through the jealousy of the other queens. The trial sorely taxed him and he was overwhelmed with grief. *Angiras* with *Nárada* paid him at this time a visit. They restored the dead son to life, but at the same time reminded *Chitraketu* of his departure from the truest mode of life. They asked him soon to leave everything and every one, and *Nárada* helped him with the sacred *Mantra* whereby to worship the *Samkarshana* form of the Eternal, the one through which passed all the Divine Incarnations to and from the world. The instructions were followed, and *Chitraketu* soon attained full life-realisation through *bhakti*, and was chosen king of the *Vidyádharas*. He now roamed freely in his free life, full of Hari, the embodiment of life. He cheerfully listened to the *Vidyádhara* women ever singing of His eternal glories. One day while riding in the celestial region in a car given him by *Vishnu*, he found *Siva*, held in fast embrace by *Gauri*, His beloved Consort, surrounded on all sides by demigods. He felt amazed and shocked at the sight and could not help bursting into a peal of laughter. He even loudly spoke out what he thought of such 'shameless' conduct. The Goddess could not stand the insult. She cursed him

that he must fall down to the rank of an *asura*. The curse of course could not have any effect upon him who had raised himself by *bhakti* to the highest state of life, to true life. Freed once for all from mortal bondage, how could he be again pulled down from his exalted state ? Curses only carry out the *karmic* destiny of man. Once above worldly *karma*, one can not be affected by them. But still he cheerfully accepted the curse and *freely* chose to assume the form the Goddess had wished for him. * The form was a matter of no consequence to him. He apologised to the God and the Goddess for unwittingly hurting their feelings in his spontaneous outbursts, and prepared himself for the new career, absolutely unmoved and unconcerned. As a *bhakta*, he had nothing to lose by the mere change of body. His true knowledge, his true asceticism, his true powers, all remained intact with him even when transformed into an *asura*. † When killed at last at the hands of *Indra*, he died 'full of Him', with thoughts exclusively directed towards Him.

This story will show that a *bhakta* under the force of some apparent necessity may choose even the hated form of an *asura*, but his *bhakti* will sooner or later restore him to his true life-form. Even when an apparent enemy, his enmity is assumed for the sake of *bhakti*. It is because he wants to be

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* प्रतिगृह्णामि ते शाप मात्मनोऽञ्जलिनाम्बिके।
देवैर्मर्त्याय यत् प्रोक्तं पूर्व्वदिष्टं हि तस्य तत्। (B. VI.)

† "वासुदेवे भगवति भक्ति मुद्वहतां नृणाम्
ज्ञानवैराग्यवीर्य्याणां नहि कश्चिदपाश्रय:।" (B)

anyhow 'full of Him'. The hostility is therefore a self-assumed phase of *bhakti* and nothing else. So are all passions for Him, all affections for Him, and every phase of emotion that seems at first sight to be something other than *bhakti*. It is all inspired by *bhakti*, though changed in form through some accepted cause of transformation. The *Pauránic* legends that chronicle these transformations will fully confirm the view in each of such cases.

Take for instance the case of the milk-women of *Vrindávana*. Conceding that it was their passions for *Krishna* which wrought their salvation, the legends shew that in some of their former states of existence they were animated by a spirit of passionate devotion to, or passionate love for, Him. The real foundations of their life-realisation had been laid therefore before they were born at *Vrindávana*. They had chosen for the speedy fulfilment of their highest aim the life of passionate love for Him. Their passions therefore were another form of *bhakti* or true love.* It was self-chosen and had no taint of sin against true life. It was for Him and in the pursuit of full life-realisation. That cleared it of any suspicion of guilt. "When passion", argues the *Sátwata* philosopher, "is identified with whole-hearted devotion to True Life, it ceases to be passion. It is not associated with any worldly mortal craving in the mind. It lifts therefore life above the mortal. Even as the fried or the boiled grain never germinates again, so passion for Him does not lead to worldly births

* "प्रेमैव गोपरामाणां काम इत्यगमत् प्रथाम्।"

at all. † Now to follow the life-history of these embodiments of pure passion for true life.

"There were," records the *Gargasamhitá*, "several groups of such milk-women. First of all, it was the Eternal *Srutis*, the embodiments of true knowledge and fundamental life. In the eternal region they were all in definite forms of life. * 'In that land of milk and honey, † situated in the middle of the ocean of milk or the nectar of life, the *Srutis* worshipped Him to secure His favour. When directed to ask for a boon, they desired personal attachment and love towards Him for the fullest realisation of the joys of true life'. The prayer was granted, as it could not but be. Out of their free will they were thus born as milkmaids at *Vrindávana* to enjoy His company and realise the joys of life through a course of passionate love. The second group was that of the women of *Mithilá*. On the occasion of *Ráma's* marriage with *Sitá*, the women of *Mithilá* who were fortunate enough to have a full view of his personal beauty,—and their good fortune must have been acquired through courses of personal devotion to Him in several previous births, were naturally captivated by the enrapturing charms of the great incarnation of Divine attractiveness. Fully impressed then with Divine Life in that aspect of beauty,

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† "न मय्यावेशितधियां कामः कामाय कल्पते ।
भर्जिता क्वथिता धाना प्रायोबीजाय नेष्यते ॥" (B)

* Compare "वेदा यथा मूर्त्तिधरा स्त्रिपृष्ठे ।" (B) and the several passages in B. X. already quoted and referred to,

† "विष्णोः पदे परमे मध्व उत्सः ।" (R, V.)

they had now salvation within their grasp. They wished in their heart of hearts to have Him one day as their nearest and dearest one, to be parnters of His life. Their wishes were answered, when they were born as milkmaids at *Vrindávana.* If their passion for *Krishna* apparently released them from the world, they had really earned the release through their devotion to Him. * The third group was composed of the women of *Ayodhyá* whose accumalated and intensified *bhakti* for Him prompted them to entertain the sentiment of love for *Ráma*, when he returned to *Ayodhyá* with his charming consort after the *Lanká* war. For the attainment of their heartfelt desires they were born as milkwomen at *Vrindávana.* The forth group, apparently strange to observe, was that of the great sages of *Janasthána* with whom *Ráma* freely mixed for a long time as their friend and protector. They were nobly jealous of *Sítá's* good fortune, and themselves wished for the good fortune. They were then born as milk-maids of *Vrindávana* to have their wishes fulfilled. The fifth group was of the forest-women of *Panchavatí*. Good fortune accumulated through previovs courses of devotion must have brought them into his society. They were bewitched by his personal charms. They were then born as milkmaids of *Vrindávana* at the proper time. There was yet another group,—apparently a curious group, but lifelessness could not be thought of in connection with any definite item of

* "श्रद्धया परया भक्त्या व्रजे गोप्यो भविष्यथ।" (G. S.)

a *Sátwata* scheme of sacrificial devotion,—it was the group of *Yajnasítás*. On every occasion of a 'horse-sacrifice' by *Ráma*, he had set up a partner of his life, an image of *Sítá*, by his side, in conformity with the rules of a sacrifice. The partner must have immediately been endowed with life. A unit of life in devotion to Him must have been incorporated in that apparent image. Such a unit of life, under such circumstances, could not but long for better partnership in actual love and actual life. Hence all were born as milk-maids."

The above will illustrate how the *Sátwata* writers wanted to emphasise the fact that even as apparent incarnations of passion, the milk-women who were partners of His joyous life at *Vrindávana*, had really been *bhaktas* all through. We do not stop here to go deep into the question, if these milk women had ever been really outside His eternal circle of Love. Suffice it to observe at this stage that every soul is potentially ever in the Love circle, or rather in its transcendental aspects ever in that Circle, in all possible life-phases in its infinity. Devotion helps to realise such phases of love as are intended.

The same line of procedure, as noticed in the case of 'passion,' has been adopted in the case of other emotions that are apparently held to have conduced to salvation in other cases. Those who entertained such emotions must have been inspired with *bhakti* spirit in some previous births,—that is the burden of all the legends. Thus we find that *Sisupála* and *Dantávakra*, two of the sworn enemies

of *Krishna*, had really been the two Divine attendants of whom we have spoken before. His kith and kin, his friends, his admirers, all had earned salvation through *bhaktiyoga*, and now came to enjoy his company only to work out that salvation through that companionship. Even the parents of *Krishna* had been two of His most devout worshippers in previous worldly careers. In their intensity of devotional emotion they had wished to entertain the best affections for Him, and they got Him as their son, * to realise fullest life through affectionate sentiments centred on the Principle of All-life.

That these phases of "passion", fear, enmity, kinship, affection, friendship, completely filled the lives of the several types of *bhaktas* with that All-comprehensive Spirit or Life, more than justified their free choice of the states of apparent 'irreverence'. They all sought for the respective forms for the sake of intense concentration, *samádhi* or *bhávaná*, and the end in each case justified the means. When carried away by their 'passion' for Him, the milk-women "had none and nothing else but Him in their thought and speech, in all their bodily exertions, full in every way of Him and Him

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* "तदा वां परितुष्टोऽहममुना वपुषानघे ।
तपसा श्रद्धया नित्य भक्त्याच हृदिभावित: ॥"
"व्रियतां वर इत्युक्तो मादृशो वां वृत: सुत: ।"
"युवां मां पुत्रभावेन ब्रह्मभावेन चासकृत् ।
चिन्तयन्तौ कृतस्नेहौ यास्येथे मद्गतिं पराम् ।" (B. X.)

alone." * "They left every one else, all near and dear ones, for His sake. They hurried to the place whereto He beckoned them. Their senselife completely centred on Him. When He suddenly disappeared from their midst, just of course to give them an opportunity to think of Him exclusively in their sense of great loss, they felt nothing else in their heart but that of the woful loss and searched for Him closely, rather madly, in every creek and corner of the forest, and made enquiries about Him with animate and 'inanimate' life. They failed to trace Him anywhere, One who was everywhere, and in despair, seemed to recover Him in themselves, and in the fullness of emotion, felt full of Him, all inwardly transformed into so many *Krishnas*. Can all this be viewed in any other light than true whole-souled devotion to Him. What other course can be considered as better suited for merging individual life in Divine Life ? The *samádhi* of the *jnánayogin* certainly does not advance him farther and it is doubtful if it carries him even so far. At any rate the path of abstract concentration is too difficult and dry and at every step there is chance of a slip. † The simple milk-women chose unquestionably better. Take again the case of the fear-stricken *Kansa*. From the very moment he began to entertain the thought in

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* "तन्मनस्का स्तदालापा स्तद्विचेष्टा स्तदात्मिकाः ।" (B)

† "तथापरे चात्मसमाधियोगबलेन जित्वा प्रकृतिं बलिष्ठाम् ।
तमेव धीराः पुरुषं विशन्ति तेषां श्रमः स्यान् नतु सेवया ते ॥" (B.III.)
"नह्यच्युतं प्रीणयतो बह्वायासोऽसुरात्मजाः । (B. VII.)

his mind that He would appear to put an end to his mischievous activities, he had none and nothing but *Krishna* in his thoughts, who filled his whole life, so to say. He sits, *Krishna* in his heart; he goes to bed, *Krishna* in his heart; he stands, *Krishna* in his heart; he dines, *Krishna* in his heart; he walks, *Krishna* in his heart; he thinks of *Krishna* and *Krishna* only; the whole world of life he moves and lives in is everywhere only *Krishna* to him. † *Kansa's* fear thus served him better than the rigorous penances of the ascetics. It was the triumph of *bhakti* in its unorthodox form. The 'hostile' aspect of the *bhakti* of *Sisupála* and *Dantávakra* we have already touched upon. The curse accepted by the devout attendants of God could not be turned to any better account. Three successive births, full of intense enmity against Him, transformed their inner life into the Divine form, for steady and concentrated thoughts never fail to determine the shape of life. * Such an enmity, self-chosen enmity, was apparently preferable to loose attachment. It was their *samádhiyoga* in the 'hostile' garb, but it was nothing but *bhakti* in spirit. The *Yádavas*, the fortunate kinsmen of *Krishna*, became so full of Him, that they had no thoughts for themselves,

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† "आसीनः संविशंस्तिष्ठन् भुञ्जानः पर्यटन् महीम्।
चिन्तयानो हृषीकेशमपश्यत्तन्मयं जगत्॥" (B. X.)

* "जन्मत्रयानुगुणित वैरसंरब्धया धिया।
ध्यायंस्तन्मयतां यातो भावो हि भवकारणम्॥ (B)
सरम्भस भ्त्त समाध्यानुबद्धयोगौ।" (B)

when they automatically, as it were, lay down, got up, moved, spoke out, played or bathed. † It was indeed a lucky day for those gods and goddesses, also, who had earned their salvation by intense devotion to Him when they came down, through His grace, to enjoy His kinship. Equally lucky were the gods and goddesses who had come down as milk-men and milk-women to share the privilege of nursing and rearing the Divine child of *Nanda* and *Yasodá*. All these near and dear ones were full of the tenderest feelings for Him in flesh and blood. * Such good fortune occurs but rarely in the life-history of a *bhakta*, to enjoy the immortal in the mortal. As for His friends, the *bhaktas*, who in their human careers felt regular comradeship with Him, they could never imagine themselves as 'distsnt' from him. Closely associated with Him, they got their lives naturally merged in His Life. "They slept together, they sat together, they walked together, they exulted together, they boarded together, they did everything together." *Bhakti* certainly could not secure a better channel for its immortal flow, than this condition of inseparable association with His Life. An *Arjuna* or a *Sri´dáma* thus felt full of Him,

We have observed before that even in their unorthodox states of life, the 'transformed' *bhaktas*

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† शय्यासनाटनालापक्रीड़ास्नानादिकर्मसु ।
न विदुः सन्तमात्मानं वृष्णयः कृष्णचेतनाः ॥ (B. x.)

* नन्दाद्या ये व्रजे गोपा याश्चामीषाञ्च योषितः ।
सर्व्वैव देवता प्राया उभयोरपि भारत ॥
ज्ञातयो बन्धुसुहृदो येच कंसमनुव्रताः ॥ (B)

often unmistakably shewed their true character, when through His grace and under His inspiration, their inner true nature burst out in its immortal purity of love for Him. The *Puránas* almost everywhere record the devotional language of His so-called enemies, when they pass from the assumed to the real state, on the eve of their extinction of mortal frameworks. As for His friends, *bhaktas*, and dear ones, every now and then, they disclose their true nature. The 'reverential' attitude of the dear consorts, the milk-maids, the milkmen, the *Yádavas*, and the *Pándavas* is a matter of frequent manifestation. Even the 'venerated' elders, His father and uncles, mothers, aunts, 'honour' Him, 'adore' Him, sing in His praise, in their moments of true self-consciousness. The hymns of *Kuntí*, of *Vasudeva*, of *Devakí*, are instances in point. They seem to awake themselves at suitable times. Such 'awakenings' reveal the *bhakta* in each of them even in apparently strange circumstances.

The question may now be reasonably put—how does a *bhakta* manage to forget himself in his ordinary life-activities, though raised by virtue of devotion to Him to an exalted state of unrestricted knowledge of True Life behind his own self ? The answer is simple. When he freely chooses to have his *bháva samádhi* through the one or the other of the assumed forms, he places himself completely in the hands of All-life. The Great One then covers his life with the veil of *Máya*, as is the case with ordinary mortals. When He chooses to lift the veil, the true life of the *bhakta* immediately asserts

itself. The ordinary mortal is not so fortunately placed. He has *cultivated* no *bhaktiyoga* in his inner life to help him this way. The *bhakta* works under the spell of *Máyá*, but the *Máyá* is sure to be withdrawn as soon as the end is achieved. She is really in the service of the *bhakta*, to serve his great end of *samádhi*. The same *Máyá* that works such a havoc in the case of an ordinary man of the world, is an affectionate handmaid in the faithful service of a *bhakta*.

CHAPTER XVIII.

Inspiration, Initiation and Guidance.

FIRST IMPRESSION OF REAL LIFE.

The path of *bhakti*, simple and attractive as it is, does not appeal to the imagination of any body and every body. Why is it so? If man is ever in the quest of real life, how can man refuse to be drawn towards a course of life that ensures it absolutely and manifestly? It is because man is not always his own master. No doubt he has *freedom* of choice, but his expression of free choice is restricted by conditions over which he has no control apparently. These conditions do not allow him to follow his true instincts. Circumstances ever make and mar a man. No prospects, however brilliant, can induce a man, immersed in mortal joys, to embrace a creed of apparent self-denial. To live for others' lives, instead of one's own life, must at first sight strike as a foolish 'mission.' If to live the happiest is the obvious end, the less one bothers about others, the better. This is the line of argument that generally influences the ordinary man of the world. Such a man stands in need of the amendments and corrections of his views in the bitter school of experience. He requires to be disillusioned first, before he can be persuaded to look ahead and look better. When pursuit of so-called joys will not bring in joy but will bring in misery, he will then and then only revise his notions. It will take some time to bring home to him that

to live for others is the best way to live for one's own self, for the great principle of life is one in its infinity. Self-centred life is a vain delusion. To strike at one part of the One whole is to strike at the vital part of all life. A wrong done to another ever recoils upon the wrong-doer. He who takes no lively interest in life around really lives a poor life himself. To enrich oneself, to ennoble oneself, one must strive to live for one's neighbours, and the neighbourhood of man is ultimately the whole universe of life.

Ideas such as these require to be instilled into a man's mind after he has been disillusioned about the mortal charms. The best way, naturally, that such impressions may be created is association with holy lives, lives devoted to true pursuits of life. Human life is ever apt to catch the 'contagion' of life, be it 'poison' or 'nectar'. When disillusionment comes, life, to which stagnation is always repugnant in its natural state, looks round for true life, the examples or modes of expression whereof will inspire the disillusioned life with a true idea of the *regulative* laws of a *free* life. Such a guide will not only tell the seeker of life, how the latter is to live not only for his little self, but also for his big self, self that in its bigness comprehends all life. *

Let us now sum up the conditions under which the true life of *bhakti* starts in the world The first condition is that a man must be heartily sick

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* "तस्माद् गुरुं प्रपद्येत जिज्ञासुः श्रेयउत्तमम् ।
शाब्दे ब्रह्मणि निष्णातं ब्रह्मण्युपशमाश्रयम् ॥" (B)

of the quest of mortal pleasures. The second condition is that he must, on the positive side, have a wish to live, have a spirit fully roused to live a better and a truer life. The man who entirely despairs of life, and sincerely thinks that life in itself can never have a glorious prospect in the pursuit of life, is initially debarred from the path of *bhakti*, for it essentially implies active life for all life. To such a despondent heart, the path of abstract knowledge that leads to self-contained contentment and release from the bondage of active mortal life must appear as the most desirable one.* But the man who wants really to live, but only to live a better and a higher life, must seek shelter in the Religion of Life, the cult of *bhakti*. He has not despaired of life, but has got only disillusioned with regard to the mortal joys of life.† He will then look for a truer course of life. In this frame of mind, he will come across many, perhaps too many, who profess to be in possession of the secrets of true life, happy life. Pious men regularly engaged in laborious religious rites and ceremonies may attract him. Their pretensions may be justified in some cases, but not in all. If they have learnt to perform their holy sacrifices in a spirit of self-sacrifice and work for All-life, then it is of course all right. Else they will only disappoint the earnest seekers of true life. Religious recluses devoted to pure self-contemplation

* "निर्व्विण्णानां ज्ञानयोगो न्यासिनामिह कर्म्मसु।" (B)

† "न निर्व्विण्णो नातिसक्तो भक्तियोगस्य सिद्धिदः॥" (B)

may seem to have found out the path of true life. But recluses, as recluses, will not in the end fully satisfy the life-instincts of the life-seeker. He will admire them, but will refuse to identify life-realisation with life-extinction. It is only whole-hearted workers in the cause of Highest Life and All-life who will answer the soul's wishes of the life-seeker. In them he will find what he wants in his heart of hearts. If he can cultivate their acquaintance and be taken into their society, he will be enabled to see for himself, vividly through their exemplary conduct, what a true course of life is like. "To see them is then to be inspired with true life. To hear them is to hear the voice of true life. To be privileged to speak to them is to speak out the true desires of life. To bear in mind what they are is to carry the impressions of true life." Association with them, in any way, purifies life absolutely, totally and immediately. The sins of no-life can not exist side by side with the inspiration of true life. The inner soul of a purified heart is instinctively attached to the Source of all joy, all love.

It is for this reason *Dhruva* prays to God for the privilege of association with pure lives. 'Then' he is convinced "there will be a continuous flow of joyous devotion in his inmost heart. He will then ever keep himself intoxicated with the beverage of true life involved in all talks about His greatness."

To know how to live for God, to love God, one must indeed come in close contact with saints who love God and live for God. Life always catches

the spirit of whatever is brought into close relationship with itself, and a saintly life is bound to impress and inspire an inquisitive life, a life truly prepared to receive impressions of true life.

If a disillusioned life easily takes to the society of pure lives, it may sometimes happen that this natural order may be reversed. It is sometimes observed that a lucky acquaintance with a saint leads to disillusionment on the part of a man of the world. But the reversal of the order is only apparent. It is by virtue of his previous *karma* that a worldly man is brought into this favourable contact with a pure life. Then only he has no need of a further course of bitter experience of life to impress upon him the miserable nature of mortal life. His life-experience in previous births has sufficed for him. Instinctive disgust with mortal affairs takes him to pure society. Association with good spirits can not be sought for before the spirit of life awakes within one's self through sincerest dislikes for the mortal charms of no-life.

Speaking of association with true lives on earth, we are at once reminded of the eternal and infinite *Archávatáras* which the Great Embodiment of True Life has disclosed in the world in His universal kindness, implied in His Divine *sattwa*, to inspire man and draw him unto Himself. " In holy shrines, in well known places of pilgrimage, and they are within reach of every body, every disturbed soul that seeks peace and comfort, a man of the world whose true spirit has awaked, may find the Divine Spirit ever ready to take him into His bosom." If the true

spirit has been awakened, a seeker of peace when he comes before such an *Avatára*, will immediately feel the 'tide of true life', and thus 'washed clean' will thenceforward seek nothing else but to serve and worship True Life. There need be no misgivings that he will lose touch with Him ever afterwards. Once true desire for His society is firmly planted in the heart, one is perfectly safe. His mortal desires will fall away by themselves. Nothing but a real taste of the glories of True Life will then satisfy him. He is then in the fittest condition to place himself entirely under the guidance of one who can guide life to true life.

It is necessary to observe here that holy shrines and places of pilgrimage may by themselves also rouse the pure spirit in the hearts of the 'worshippers' and the 'pilgrims.' But generally they cannot, by their nature, apparently devoid of life as they are, impress life immediately. Regular pilgrimages, regular visits to holy shrines, regular worship of holy idols, will no doubt gradually intensify the spirit of devotion; but it may take a long long time before the spirit of true life-devotion is fully aroused. It is not so however with the "society of the saintly '*bhágavatas*." * Their *life* will instantly influence the *life* that comes in its contact. "The *bhágavatas* are the moving *tírthas*, their hearts, the living shrines of True Life." ‡ They freely

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* "नह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः।
ते पुनन्त्युरुकालेन दर्शनादेव साधवः॥" (B)

‡ "भवद्विधा भागवतास्तीर्थीभूताः स्वयं विभो।
तीर्थीभवन्ति तीर्थानि स्वान्तःस्थेन गदाभृता॥" (B)

move among people holding out best opportunities for all. Only the fortunate seek for the society of such *bhágavatas* to have their lives fully roused to live the truest life.

When worldly life is disillusioned, and life is roused in one way or another to live the truest life, life wants to place itself naturally under the guidance of a worthy *áchárya*, † who can *regulate* the earnest search of life. The guidance of the best *achárya* is really the one condition in which true life can flourish in an 'impressionable' soul. It is obvious therefore that the regulated and the regulator, the pupil and the guide, must exactly suit each other, that true life may be influenced conformably to the appropriate devotional instincts of both. The conditions implied in such mutual adaptability are elaborately dealt with in works on practical devotional courses.

"The intended '*áchárya*' and the intended '*sishya*' must live with each other for a whole year. By this they will be able to know each other intimately. There can be no true relationship of the *áchárya* and the *sishya*, unless and until each is satisfied of the fitness of the other." * All privileges indeed are acquired and held by special fitness for them. The test of special fitness for a disciple is in the intensity of his zeal for the acquisition of the right of free life and true life. If he is in right earnest about the truest fulfilment of his life, his right to it is completely established.

• *Acha´rya* from *char* to move.

† M. M. quoted in B. B. V.

Once one proves to be inspired with an ardent desire to live true life, his noble ambition must be satisfied without unnecessary delay. The will to live a pure life at once purges the worshipper's soul of all sins of commission and omission, for sins lie in impulses to interrupt the smooth course of life within and life outside. How can they co-exist with the impulses of true life? All virtues also counted as preliminary tests for the *sishya* automatically reduce themselves to the instincts of true life, for virtues are all based upon the respect of 'rights of all' to live. "The man who has imbibed the spirit of reverence for all life does not overestimate his own importance in the order of creation. He will never cherish any ill will against another for his better and happier *worldly* conditions. He will wholeheartedly apply himself to the task of true life-advancement. He will dismiss from his mind the erroneous notion that anything that lives really belongs to him as his own, for every thing he knows belongs to One Life. He will cultivate nothing but a spirit of intimate comradeship with all that live. He has no need to be ever in a hurry in a race for true life, lest any one else beats him in the race and reaches the goal earlier, for he knows that the goal-post is fixed in his heart of hearts, as it is in every body's else. He takes every step in life, when, after careful enquiries in his mind, he is satisfied, that the intended step is in the right direction, and is to lead to the goal of true life. He will not envy, will not speak ill of, any one else who has exalted himself to a higher state of life. True life he will

ever appreciate, and that appreciation will be automatically reflected in his truthfulness in speech. *

The disciple also is expected to satisfy himself on his part that the intended *áchárya* is fully endowed with the power to inspire one like himself with the spirit of true life. That an *áchárya* is required to be thoroughly virtuous and absolutely untainted with any sinfulness is of course the fundamental qualification on the part of the *áchárya* What however specially qualifies the *áchárya* for the responsible and honourable position is his command over all the 'instruments' of true devotion to Highest Life. Of these 'instruments' of devotion, the eternal '*mantras*' of course come first, for every phase of eternal life is based upon one or the other of the phases of eternal *sabdas*, as *sabdas* and *sabdas* alone sustain existence and regulate existence. ‡ The *mantras*, the permanent language and the laws of life, the *áchárya* must be in a position to successfully communicate to his pupil. The virtue that raises a man to such a position is the virtue of life itself in its universal aspect. Unless and until one has exalted oneself to the eminence of a unit of all-life, one can not have any influence whatever with any unit of individual life. To occupy the centre of all life gives one the right to inspire all life around. The *áchárya*,

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* "अमान्यमत्सरो दक्षो निर्ममो दृढसौहृदः।
असत्वरोऽर्थजिज्ञासुरनसूयुरमोघवाक्॥" (B)

‡ "शाब्दे परे च निष्णातम्।" (B)
"तत्त्वज्ञो यन्त्रमन्त्राणां मर्मभेत्ता रहस्यविद्।"
(अगस्त्यसंहिता quoted in H. B. V.)

therefore, must, in other words, be in his life a true partner of the Highest and the Central Life. In this sense he is identified with Him. † God, the Principle of all-life is the One *A´chárya*, and an individual *áchárya* is from this point of view only an inspired unit of His Life. Viewed in this way, the preceptor is full of God, full of the eternal principle that stands for Life. The *sattwa* or true life-energy in him is in the purest condition and he can thus evoke true life out of an apparent unit of no-life. Endowed with this pure *sattwa*, he can 'dispel' the charms of *avidyá* and endow his disciple with pure reason. All-wise, full of true life-spirit, full of God Himself, the preceptor is untroubled by anything that disturbs life. He knows the eternal laws that regulate life and knows the duties of life. As such he is the fittest *áchárya*. He is the Brahmin of Brahmins, in as much as he has realised *Brahman* or Universal Life in himself. So far as the mortal world is concerned, and the mortal world is strictly guided by individual *karma*, he is necessarily a Brahmin also by birth, * for the *karmic* law of the world prescribes a Brahminical birth where *sattwa* or the regulative energy of life predominates over the forces of no-life. But it is not absolutely impossible that he may not be of a lower birth. The only point is that he is endowed with *sattwa* as the predominent energy of life, the Brahminical spirit. The *Sátwata* view of life indeed does allow that a *bhakta* may freely choose to be

† "आचार्य्यं मां विजानीयात् ।" (G)

* "चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।" (G)

born in a 'lower' order of life for some reason or other. Indeed a *Janaka*, a *Vidura*, or a *Nárada* is not less qualified than a full Brahmin. But the phenomena must be conceded as rare, and even a non-Brahmin, purest of the pure though he may be, will not in all probability agree to pose fully as an *ácharya*, lest he thus sows the seeds of religious anarchy and confusion, which is the very thing his *sattwa* or instinct of life will guard him against for the harmonious course of worldly life all around.*

It is not necessary here to explain at length the various outward tests by which one will establish easily the 'exalted' character of the *ácharya*. As explained above, the preceptor will have everything that the predominance of *sattwa* implies. His connection with a family of pure lives, his out and out devotion to pure life, his acts of pure life, his cheerful and deliberate acceptance of a course of life that bespeaks his wholehearted self-application to the service of humanity, his freedom from passions that wrong life around, his neat and clean habits of life, his ever youthful looks which serve as an index to an immortal and indomitable spirit of life within, his all-round alertness, his acute intellect, his lively thoughts and expressions, his agreeable manners, his self-contented nature, his equanimity, in short every thing that indicates an inspired and animated life,

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* "ब्राह्मणः सर्व्वकालेषु कुर्य्यात् सर्व्वेष्वनुग्रहम्।
तदभावाद्द्विजश्रेष्ठः शान्तात्मा भगवन्मयः॥" (N. P.)
"भावितात्मा च सर्व्वज्ञः शास्त्रज्ञः सत्क्रियापरः।
महाभागवतश्रेष्ठोऽब्राह्मणो वै गुरुर्नृणाम्॥" (P)

and a life settled in itself, will mark him out as worthy of confidence and reliance as a guide of life.*

When the *áchárya* and the *sishya* have thoroughly known each other, and a condition of mutual confidence has come into existence, the first duty of the preceptor of course is to ascertain definitely the indications of the inner life of the pupil. One's outward tastes surely indicate one's inner tendencies. The preceptor has therefore to closely watch the pupil's outward acts of life. From this careful scrutiny he will be able to conclude which form of Divine Life and which phase of Divine Life will appeal most to the pupil. There are, for instance, men who by their natural instincts may be drawn to a mode of worship that holds up the life of *Ráma* as the model of life, a life of stern dutifulness. There are others who will appreciate the majesty of the Lion-man, the chastiser of demonical wickedness. There may be people who appreciate the glories of the *Dwarf-man* who demonstrated to an enemy of Divine Life, the potentially all-comprehensive nature of Divine Life, in which the apparent enemy of True Life was not precluded from Divine grace. *Sri'krishna* and his immortal deeds may captivate the imagination of particular types of minds. So on with the infinite number of incarnations. There can really be no limit to peculiar individual tastes. Not only this. To some admirers

* "अवदातान्वयः शुद्धः स्वोचिताचारतत्परः—शुचिः सुवेशस्तरुणः सर्व्वभूतहिते रतः—धीमाननुद्धतमतिः पूर्णोऽहन्ता विमर्शकः।"

(Vide H. B. V.)

of *Ráma*, the aspect of the royal sacrificer with the golden image of the banished consort by his side may be the source of eternal life-inspiration. The *Lion*-man may appear to some at his best when he is seen to proclaim universal peace. The *Dwarf*-man, whan he introduces himself as a beggar, and just asks for three footholds and no more, may strike some as the most suitable object of adoration. *Krishna* of the milkmaids, *Krishna* of *Arjuna*, *Krishna* the darling of his foster mother, *Krishna* the ruler of *Dwáraká*, *Krishná* in the one or the other of such glorious aspects, evokes the best devotional sentiments in different types of hearts. The preceptor will have to see what exactly will suit a particular *sishya*, with regard to the infinite varieties of devotional worship connected with the infinite modes of Divine Incarnations.

The next function of the *ácharya* is to 'sow' in the prepared ground of the inner life of the disciple the 'seed' that will grow into the fullest 'tree' of life, and will yield the sweetest and the best fruits, considering the nature of the 'ground'. The 'seed' of life must be looked for in the eternal *mantras*, as we have already explained. In the *Sátwata Tantras* the eternal sound roots are conceived in innumerable ways, as the regulative aspects of Infinite Eternal Existence and Reason are bound to be. Each *mantra* stands for a phase of infinite *sattwa* wherein all life is settled. Different devotional types of life, in conformity with the phases of *sattwa* developed in such connections, will respond to different *mantras* or soundroots.

Before we discuss the nature of these soundroots, it is neccssary for us to make some preliminary observations with regard to these *mantras*, whereby the worshipper is initiated into the secrets of Divine Life, and is thus enabled to contemplate the Eternal. Our object is to explain the main ideas that underlie the doctrine of the efficacy of the *Vi′ja mantras*. What is there in these *mantras* that exalt them to the rank of true life and eternal life ? We should remember that the cardinal doctrine of the *Tantras* is based upon the conception of eternal sound-forms as eternal life-forms.

If knowledge is one of the fundamental aspects of life, it is itself presented before us with two sides, thought and expression, ideas about things and language to express the ideas and denote the things. The stream of life on its cognitive side inevitably flows in these two channels. The eternal correspondance between the two points unmistakably to one common source. That source is Rational Existence. At this point, the two sides are merged in true life, which also reveals joy along with reason and existence. Taken thus to the eternal source, *paravyoma*, ideas and expressions are entities of eternal joy and absolute life.

The language of man, deformed in its mortal character, can never speak the life of eternal reason and joy, though it ever strives to express it, and only partially succeeds in its mortal efforts. That follows from the limitations of world-life.

Whenever man speaks, however man speaks, then and there he gives expression to some parts of

eternal life ever in course of evolution in and through the world, but even the best efforts of a master of speech fall far short of a complete exposition of life in its inftnite cosmic varieties, or of the eternal phases of the embodiment of all life. The reason for this failure on the part of man is to be looked for in the incompleteness of the life of worldly speech. To know a thing, knowledge must be on the level of the thing. It must bear a complete likeness of the thing. Its substance is required to be merged in the substance of the thing. That is a fundamental necessity. Life indeed always knows life in its coresponding stage of self-evolution. It necessari*l*y expresses life strictly to the same extent and never to a higher degree of perfection. Human speech can express the life of the universe, so far as its incomplete 'human' character permits it to express it, and cosmic life is pervaded by imperfect 'human' character all through, since imperfect man is everywhere in cosmic life. Hence it is not fully amenable to the modes of expression of human speech. Man's language can never also rise superior to itself and express super-material, super-cosmic, transcendental life, life at its ultimate source of inspiration.

To achieve this great end, it is absolutely necessary, as will readily be understood from what has been said, to bring language to the level of ultimate reality. There the fundamental sound-expression of thoughts will naturally correspond with the form of the sustainer of universal life. The same *power* that bears upon its shoulders the burden of the life of the world must also in another aspect carry the

burden of knowledge as expressed in language. Life in ideas and life in expression must meet, must coalesce with, each other.

Working on these lines, the realistic philosophers of the *Sátwata* school, vested in a fundamental "spiral" force the power of linguistic life. In the language of realism, the life of the world or worlds is supported by *Samkarshana*, who is essentially the incarnation of the Great Divine Serpent that holds eternal life in his coils. To the worshipper of *Vishnu* as the embodiment of eternal life, 'He ever lies on the Serpent-bed'. To the *Saiva*, 'God cheerfully holds Himself tight in the Serpent-coils.' To the *Sákta*, '*Sakti* holds the mighty Serpent by the tail.' The Serpent-force thus keeps the universe steady through all phases of mortality. He is fittingly called *Sesha*, the transcendental 'residue' of the creative force, the residue that survives the dissolution of the universe. * On the side of language the great principle is aptly called *Kundalini´ Sakti*, or Serpent-power. Sound-waves, as every student knows, move in 'coils' for life-expression. The ultimate creative force of language can not therefore but be a Serpent-power, that holds the eternal life of expression in his coils. The older sages were undoubtedly impressed with this idea when they conceived *Om*, the fundamental sound root, the ultimate constituent of pure 'Vy-om-an' or fine *A´kása*, †

* "नष्टे लोके द्विपरार्द्धावसाने—भवानेकः शिष्यते शेषसंज्ञः।" (B)

‡ *Om* stands behind *Vyoman*, which is transformed, *Om*, as every effcet is cause transformed. *Vyoman*

in its graphic reality as fully expressive of True Life in His stir of evolution, expressed in creation, conservation and dissolution, *Om* is thus the Highest *Brahman*. *Om* is the embodiment of the phases of world-life, represented by *Brahmá*, *Vishnn* and *Siva*.* *Om* on the other hand represents the fundamental sound that has evolved the world of intelligible sounds embodied in human speech, and it is visualised as the Mighty Serpent.

While *Om* as the magic root was more or less concerned with the aspect of Supreme Life, the mundane aspect of life stood in need of a concrete expression in a complete scheme of realistic devotion. The *Sátwatas* accordingly invented, or rather hit upon, forms like *Hrim* and *Klim* as types of such cosmic roots. Consonants, as every one knows, are 'manifested' forms, *vyanjanas*, of sound-life, though dependent for their self-expression on vowels, *swaras*, those that move sound-life. The initial and final consonants, *k*, and *h* at two extremities of expressed sound-life, hold between them the whole of cosmic life in expression. Join to *k*, and *h*, the sound-form that stands between independent sound-life, *swara*, and dependent sound life, *vyanjana*. That form was originally conceived as something like *r* and *l*, something that embodied both,‡

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is *á'ka'sa*, for sound-life thus expresses itself (*ka'sa* means to express).

* "अकारो विष्णुरुद्दिष्ट उकारस्तु महेश्वरः ।
मकारेणोच्यते ब्रह्मा प्रणवेन त्रयो मताः ।"

‡ "रलयोरभेदः—सकंपयोर्मिथः सावर्ण्यम् ।"

as the phonetics of the *Prátisákhyas* unmistakably disclose, and the subsequent postulated equality of *r* and *l* of *S*anskrit Grammar confirms. It was indeed the intermediary letter between *r* and *l* as used in Vedic script, * and the supplementary *l*, *lakára*, of the *Tantras*. Combined with this sound, the connecting link between vowels and consonants, dependent and independent sound-lives, and supplemented by the sound-symbol of *Sakti*, what is represented by feminine suffix in Grammar, and what essentially stands for the *Hládini´*, *Sandhini´* and the *Samvit* principles of life, and crowned at the top most appropriately by the symbol of the World-man or *Brahmavindu* †, the magic roots of the *Tantras* emerge on one side as *Hri´m* and on the other as *Kli´m*, and between them they comprehend the whole sphere of cosmic life. They were fittingly termed as *kámavi´jas* or roots to govern cosmic *desires*, as on the side of sound-life the *r* and *l* in them linked Divine Life with cosmic life, and stood therefore as the visible expressions of the principle of life's intrinsic desire of self-fulfilment above cosmic desires. * From the *Sátwata* point of view the *kámavi´ja* was as important as the *OM* of the *Vedicists*.

In the *Upanishadic* scheme of abstract self-contemplation, which aimed at identity between individual life and All-life, the Divine *Vedic* root

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* ह्लीकाय वा ह्ड़ीकाय ।

† "मकारेणोच्यते ब्रह्मा ।"

* *R* and *L* stand for desire, according to the lexicon.

alone might suffice, but in a scheme of religion where the worshipper shrunk from the very idea of identity with God, ever emphasised his subordination to and dependence upon Supreme Life, acknowledged nothing but *li'lá* of Life in cosmic life, and sought highest life-fulfilment in passionate desire for Life above cosmic life at every turn, the *kámavi'ja* was bound to figure most prominently.

Although in the ceremonies connected with 'infusion of true life', the magic roots play the most important part, yet for the purposes of special types of life-inculcation conformably to the attitude of different dovotees, innumerable types, infinite varieties, of full life-expressions on the liguistic side of life, are indicated in the *Tantras*, to speak explicitly in each case the life of devotion of a particular worshipper. One type may stand for humble and respectful homage to the Darling of the milkmaids, another to the Cow-boy, another to the Lion-man, yet another to the Prince of Ayodhya, and so on infinitely,* This vast body of the *mantras* really amplifies the spirit that is in the root or *kámavi'ja*, and explicitly states the relation of the particular individual life to Supreme Life, in one of the innumerable phases of 'transcendental desire' of Life.

The great merit of the *Sátwata mantras*, in conformity with the whole system of the *Sátwata* religion, is the right they automatically confer upon one and all without distinction of sex or caste, to achieve life's highest end through their use, by life-concentra-

* "गोपीजनवल्लभाय नमः ।" etc.

tion on them, and regulation of life in accordance with the spirit embodied in them. * There is indeed no reason to doubt that one of the purposes for which they were invented was to entitle everybody, in every rank and stage of life, to a life of highest devotion to True Life, a thing not to be thought of in connection with the *Vedic* scheme of *upásaná* through *Om*, for tho *Vedic* scheme automatically demanded a standard of self-culture in the worshipper which could not but be looked for in a pure Brahmin who by birth could claim highly developed *sattwa* or life in himself, to comprehend the ultimate unity of life, as implied in the *vyáhriti* ‡ or specisl statement attached to *Om*, and the fuller 'song of life' or *Gáyattri*´, joined to both at the end, the three together known as the essential song of *Brahminical* life. *

The *Kámaví́ja* of the *Sátwata Tantras* thus takes the place of the *Vedic* root of complete self-adulation (*Pranava*) and self-admission (*Om*), and stands for a transcendental desire for life associated with Life. The *ví́ja mantra* of the *Sátwatas* similarly corresponds with the *vyáhriti* of the *Vedicists*, and unlike the *vyáhriti* which is naturally reduced to a single

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* "गृहस्था वनगाश्चैव यतयो ब्रह्मचारिणः। स्त्रियः शूद्रादयश्चैव सर्व्वे यत्राधिकारिणः।" (B. G. T. quoted in H. B. V.)

‡ "भूर्भुवः स्वः"—constitute Vedic *Vya´hriti*.

* "तत् सवितु र्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्।"

"He is the Regulative Energy behind the Sun-god and guides all active reason". 'He is what is below, what is in the middle and what is above (*Vya´hriti*)'. He is in the fundamental sound-root (*Pranava*).

form in its universal unity, expressive of identity between individuality and universality, reveals a life of self-submission to One of His infinite Divine Phases. The fuller statement, attached to such *kamá vi'ja* and *vi'ja mantra,* which may be called the *Sátwata's* song of life, aptly called *káma gáyattri',* conformabl'y with the *Sátwata's* scheme of devotion and idea of devotion, invokes the spirit of Transcendental Desire. This spirit of course is no other than that of *Pradymna* or *Kámadeva,* and is included in the group of the 'Eternal Four', as the spirit that stands between *Samkarshana* on the one hand, the spirit of life in idea, and *Aniruddha* on the other, the spirit of life in 'application' to cosmic creation. * Identified as this spirit is with passionate desire for Him, in its transcendental phase, the spirit of the 'passionate' milkmaids of *Vrindávana* is of course interchangeable with this spirit, and the *kámagáyattri'* varies accordingly.

It is needless to observe in the above connection that a *Brahmin,* if he is so inclined, may prefix the *Vedic* '*Om*' to his *kamagáyattri', káma vi'ja* and *vi'jamantra,* just as much as he can, and really does, in practice, include the *Vedic Gáyattri'* in his routine of worship, with the *vyáhriti* and the *pranava.* The *Sátwata* cult, indeed, as we have observed more than once, does not stand in the way of any mode of worship, much less of the *Vedic* or the *Upani*

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† "क्लीं कामदेवाय विद्महे, पुष्पबाणाय धीमहि, तन्नोऽनङ्गः प्रचोदयात् ।" (S. K. T.)

"गोपीजनाय विद्महे, गोपीजनाय धीमहि, तन्नः कृष्णः प्रचोदयात् ।"

shadic mode, for the contemplation of the essential unity of all life is not ruled out by the *Sátwata* scheme.

The explanation we have given of the *mantras* and of the 'initiation' ceremony, wherein the *mantras* play the most prominent part, will justify the great importance attached to them in the *Sátwata Tantras* If it is impossible for man to carry on the affairs of the world without the employment of 'mortal' speech, it is essentially impossible for the pure soul to lead his pure life in partnership with Divine Life, and with all units of pure life all around, without the use of immortal *mantras.* They and they alone speak the language of true devotion to and eternal association with Life, and they are indispensable for the true life-affairs of a *bhakta.* It is not therefore without reason that rights of worship of Life are barred in the case of the uninitiated, for to worship Life is to speak the language of Life. * "Those people still belong exclusively to the world, hopelessly entangled in world's 'meshes,' who have not been initiated into the language of Life and are thus precluded from the worship of Life. Their life is literally no-life" † 'As *Vishnu* is the embodiment of life, the *mantra* that speaks devotion to *Vishnu* in

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* "तथात्रादीक्षितानां तु मन्त्रदेवार्च्चनादिषु ।
नाधिकारोऽस्त्यतः कुर्य्यादात्मानं शिवसंस्तुतम् ॥"

† "ते नराः पशवो लोके किं तेषां जीवनं फलम् ।
यैर्नलब्धा हरेर्दीक्षा नार्च्चितो वा जनार्द्दनः ।" (S. quoted in H.B.V)
"पशवः पापवद्धाः ॥"

any one of His inunmerable life-phases is the *mantra* of true life. 'The initiated *bhakta* who regularly speaks this life is certainly purged of all sins; he overcomes death; murder of potential life or fullblown life that may come along his way in his mortal career—and 'murder' does come along everybody's way at every turn of mortal life * —leaves him unaffected; he places himself out of the reach of mortal existence; he unties all worldly ties; he places himself under the protection of life that is released from its mortal phases; he is out for immortal life.' No wonder that a *bhakta* is enjoined to recite the holy *mantra* of life in every condition of life and never to be without it. † The phase of Eternal Life that is identified with the *mantra*, taught him by his preceptor after a careful analysis of his tastes and inclinations, must ever demand his full life-concentration, through that sole means of life-communication. The *mantra* will be the centre round which the whole of the religious life of the devoted servant of Divine Life must express itself all round.

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* पञ्च सूना गृहस्थस्य चुल्लीपेषण्युपस्करा: ।
कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ।"

" Animals are murdered in the fire place, when things are pressed, when sweeping is done, when pounding is done, where waterpots are kept."

"य एतत्तारकं ब्राह्मणो नित्यमधीते स पाप्मानं तरति, स मृत्युं तरति, स भ्रूणहत्यां तरति, स सर्व्वहत्यां तरति, स संसारं तरति, स सर्व्वं तरति, स विमुक्ताश्रितो भवति, सोऽमृतत्वञ्च भवति ।" (तापनीयश्रुति quoted in H. B. V.)

† "आसीनो वा शयानो वा तिष्ठानो यत्र तत्र वा ।
नमो नारायणायेति मन्त्रैकशरणो भवेत् ॥" (G. P.)

CHAPTER XIX.

Details of Devotion.

ALL-ROUND LIFE-IMPRESSION.

True life from its nature must always live in its own elements. Nothing that is not life can hold life. As the life of *bhakti* is life of devotion to true life, the principle of *sattwa* embodied in *Vishnu* or All-life, the rites connected with a scheme of *bhakti* for Him must therefore represent a series of acts of life-consecration in all the particulars that constitute those rites. Not only is the inner life of the *bhakta* to be raised to the rank of true life by a genuine mode of initiation or life-infusion, as we have explained, but everything with which that life comes in contact, every act which that life is called upon to perform, must be made to shew true life. The *Sátwata Tantras* accordingly elaborate a religious scheme which reveals life in every phase of religious activity. We propose here to explain this scheme in some important details.

First, let us consider the ceremonies connected with 'initiation' itself, which brings out the truest character of life in the worshipper, and indicates the mode of that life for all time to come. When the preceptor communicates through the approved methods of initiation the message of true life to his disciple, the 'seed' that is sown can not of course 'live' and flourish for a moment on uncongenial soil. The disciple must at the same time be 'constituted'

full of life in every way. His mind and body, his channels of thought and action, must be 'inspired' to 'live' truly to receive the 'germ' of All-life. The things he will do, the materials he will handle at the time, must be inspired with life. His whole life-atmosphere must be surcharged with the electricity of true life. This is the indispensable condition for the 'receptlon' of genuine life. And we can show that this condition is fully satisfied by the means adopted. It is only necessary to read carefully the inner meaning of the things associated with this phase of devotional life.

Any one who has taken the trouble of acquainting himself with the details of initiation knows that it is ordinarily to take place in a select month, on a select day, under the influence of a select star, and at a select spot, in a select place. The object is to have all these elements of time and place wholly consecrated to pure *sattwa*, or *Vishnu*, the Principle of Life. For instance, the month of *Kártika*, so highly spoken of in connection with the ceremony, is pre-eminently consecrated to the Lord of 'tied life', *Dámodara.* * The god who rules the mind of man †, who represents the joyous principle of mortal life, and thus presides over the joyous instincts of mortal life, ‡ is at the highest point of eminence and glory, at the full-moon day of this month, as he 'enters' the constellation *krittiká*, that gives

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* "कार्त्तिके तु कृता दीक्षा नृणां जन्मनिकृन्तनी ।" (S)

† "चन्द्रमा मनसो जातः" (R. V.), and astrologers agree.

‡ 'रसात्मकश्चन्द्रः' 'चन्द्रः प्रह्लादको देवः'

its name to the month. * The day of the sun is a fitting day for some for the purpose of this ceremony. Why? Well! because life mortal and immortal is in charge of the Sun-god in His mortal and immortal aspects. One to be endowed with 'animated' life of devotion must choose such a day. The constellation *Sravaná* is specially consecrated to Divine Life in a particular aspect. When the sun enters this constellation, it is said to 'divert' to the celestial course, *deva yána*, and that course, as every student knows, is associated with the course of immortality, and the time therefore is most suitable for the seeker of immortal course of life, as the immortal spirit of the Sun-god just then inspires mortal life. * The 'House of God', say a temple, that holds the immortal image of All-life is naturally an appropriate place for the purpose of life-infusion ceremony. The life-circle drawn in such a place will of course be the exact spot where life is to be infused, for the spirits of Highest Life, Active Life, Interested-life, and Mind-life, *Básudeva, Samkarshana, Pradymna*, and *Aniruddha*, are invoked in this life-circle or *dikshámandala*. The time and the place, it is superfluous to observe, will vary in different cases, conformably to different purposes of life-infusion.

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* The moon is most exalted in the 'Bull' sign when she enters the *Krittiká* constellation, in opposition to the sun, which is at the lowest point of glory at the time, and hence she shines most. Hence the *Rásalílá* takes placc at the time.

* Vide B. P. "श्रावणे चोत्तरां काष्ठां चित्रभानुर्यदा भवेत्।" etc.

After the selection of proper time and place, instruments and materials for the worship of life are collected and kept ready in the select moment, say the moment of 'immortality', *amrítayoga*, or of life-fulfilment, *siddhiyoga*. In the case of the materials and instruments also one finds the same principle of life-consecration. The water that is there is the water of a sacred lake, or of a sacred river, or of a sacred sea, water some way or other associated with His glories. It must be *tírthajala* *, the water that is competent to lead to immortality. The pure white vessel that holds the water for Life's worship is of course well known as the conch of *Vishnu.* † The scents that are mixed with the water are pre-eminently the scents that are congenial to Life. * The whole water is to be charged with the spirit of the moon, *amrita kalá*, for reasons already explained in another connection. Such water is kept apart also in a jar that the disciple may have his life-bath at the proper time whereby he will be made to feel free life in himself. With elements and materials of life like these, the preceptor has the whole atmosphere of the ceremony animated with life.

When the ceremony actually starts there is nothing but life everywhere By suitable methods

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* "तरत्यनेनेति तीर्थम्" ।

† 'शुद्धाम्बुपूरिते शङ्खे क्षिप्त्वा गन्धाष्टकं कलाः ।
आवाह्य सर्व्वास्ताः प्राणप्रतिष्ठामाचरेत् क्रमात् ॥

* "इष्टं गन्धाष्टकं हरेः ।" (H. B. V.)

"स्नापयेत् मृत्तिकाम्भोभि वैष्णवेन घटेन तु ॥" (M. V. P.)

of life-inspiration the material self of the preceptor has been immaterialised.* The preceptor is now full of the spirit of the *Mantra* to be communicated. He is now the visible incarnation of the *Mantra* which is to give a new life to the disciple.‡ Before this incarnation of Life the disciple is of course to prostrate himself in acknowledgment of full life-devotion. The Spirit of All-life is present there everywhere. That Spirit is invoked in connection with every subsidiary rite, as in connection with the whole ceremony itself. He animates everything there with true life The preceptor at the very start of the ceremony completely concentrates himself on this Life, and is merged in this Life.

The disciple is now made 'full of life', to qualify himself for participation in Life. The water of life is showered upon him, the water so long kept in the jar for the purpose. He is decorated or marked all over with visible signs of All-life 'They are images of His foot-prints, or of His incarnations, or of eternal instruments'. On the forehead of the disciple is impressed the mark of the House of God, the mark that reveals the images of *Vishnu* and His *Consort.* Round the external side of the channel of speech, the channel of the most fundamental expression of human life, which is at the same time the channel

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* The processes are known as *bhu´tasuddhi* and *a´sana suddhi.* *For bhu´tasuddhi* of.—

"पृथिव्यादीनि तत्त्वानि तस्मिन् लीना विभावयेत् ।"

Asa´nasuddhi is explained later on

‡ "यो मन्त्रः स गुरुः साक्षाद् यो गुरुः स हरिः स्मृतः ॥"

through which life is nourished by provisions from outside, is tied the sacred garland made up of things specially consecrated to life, say pieces of the immortal *Tulasí*, or *dháttrí* fruits, and that garland again is further inspired with true life by suitable invocations of the Divine Spirit. The seat, where the disciple is seated for the ceremony, is made of sacred materials, and is further lifted to the rank of mother Earth, the goddess who sustains the earthly life, and was associated with *Vishnu* as His consort, when He, as the *Divine* Boar, lifted material life submerged in super-material water, and is finally imbued with the spirit of *Vishnu* Himself, conceived as the Divine *Tortoise*, who supported the earth, when the earth emerged out of immaterial pure water, and watched her in another phase of His from a place of transcendental eminence. *

The whole body of the disciple composed of five gross materials is then raised to the plane of pure immortal Life by effective instructions in self-concentration. The 'airs' of the disciple's mortal life are brought under control, and ultimately merged in immortal life, to rejuvinate the whole body of the disciple with new life fit for partnership with Highest Life. It is of course superfluous to observe

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* "हरेः पदाक्रान्तिम्।' 'मत्स्यकूर्म्मादिचिह्नानि चक्रादीन्यायुधानि च।"
"ऊर्द्ध पुण्ड्रस्य मध्ये तु विशाले सुमनोहरे।
लक्ष्म्या सार्द्धं समासीनो देवदेवो जनार्द्दनः॥"
"पृथ्वि त्वया धृता लोकाः पृथ्वित्व विष्णुना धृता।
तथा धारय मां नित्यं पवित्रमासनं कुरु॥" (S)

that these processes of life-expansion, *pránáyáma*, preceded by control of material life, enjoined for the disciple are simply natural to the preceptor. Similary the sacred bath, the decoration of the sacred marks, the sacred tie, the life-consecrations of the seat and of the body, the life-expansion of internal airs, are also practised by the preceptor as matters of course in connection with all his religious performances.

With *pránáyáma* true religious life, or the course of internal life-realisation, may be said to start in right earnest. All sins, all impurities, phases of unreal life, are blown away as soon as vital airs are transformed into one ever-expansive air of pure all-comprehensive life. * After *pránáyáma*, the purified body, turned into full-blown life itself, of the worshipper, must be conceived as the most suitable abode of God Himself. It is the 'full blown lotus of life' whereon the Eternal can rest comfortably.

Within this life-lotus the powers and glories of All-life must now reveal themselves. The Divine sound-expressions, the concrete forms of the life of reason, the forces that bring forth cosmic life, the Divine Mothers, *Mátrikás*, as the *Tantras* would like to style them, are to be accommodated in the several petals of the full-blown lotus. In the background of these 'letters of life', the spirit of *Achyuta*, One Steady Life, stands as the eternal

* "पातकंतु महद्द् यच यच क्षुद्रोपपातकम् ।
प्राणायामैः क्षणात् सर्व्वं भस्मसात् स्यादिम्रां वर ॥" (P)

source of inspiration. His eternal and glorious form, and His Divine energy, transmit to them form and energy. They are indeed ultimately to be conceived and construed in the terms of His Life. The concepts identified with the forms of the letter-mothers are those of *Kesava*, *Mádhava*, *Náráyana*, and so forth, all types of Divine Life in inseparable union with *saktis* as expressed in sound-powers. Thus the installation of Divine letter-images, as *Sri'mu'rtis*, goes hand in hand with the installation of *Sri'saktis*, or sound-powers. *

Arrangements are now complete to install the purest '*Om*', the most fundamental sound incarnation of All-life, from which emanates the whole of cosmic life, and which is at the same time above cosmic life. Then the internal and external principles, the regulative and material forces of cosmic life, the essential elements of thought and existence, the *tattwas*, must be made to cluster round that eternal principle of All-life represented by *Om*, installed as the central point in the circle of life, as the 'pivot' of religious life to be rounded off. Spiritual individuality, material individuality, the material

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* "अकारादीन् क्षकारान्तान् वर्णानादौ तु केवलान्।
ललाटादिषु चाङ्गेषु न्यस्येद्विद्वान् यथाक्रमम्॥"
(*Tantra* quoted in H. B. V.)

"केशवादि रयं न्यासो न्यासमात्रेण देहिनः।
अच्युतत्वं ददात्येव सत्य सत्य न संशयः॥"
"यश्चकुर्य्यादिमं न्यासं सम्यक् मोवीनपुरःसरम्।
भुक्तिं मुक्तिञ्च भक्तिञ्च लब्ध्वाञ्च लभतेऽचिरात्॥" (H. B. V.)

principles of determination, self-identification, and self-application, the organs of cosmic impressions, the elements for life impressions, are to be merged in His life and treated alongside the expressions of His sound-life, in the eternal life of *paravyoma.* *

When the 'principles' are thus merged in All-life, the worshipper is automatically lifted to a high spiritual plane. God has 'entered' his soul and he is in the company of True Life. Henceforward the whole phase of worship is transferred to the internal region. With the help of the *kámaví́ja,* the worshipper is now to worship God with all desires concentrated upon Him. The whole life of the worshipper is accordingly now to be spiritualized a second time with the spirit of concentrated, undiluted, love for Him, and the vital airs are to be developed into vibrations of love for Him. This is the second special process of *pránáyma* or vital expansion under the pressure of Regulative Life of Love. The material individuality thus thoroughly spiritualized is appropriately conceived as the immortal home of the Eternal. "Here surge the waves of the ocean that in its elements of immortal purity is the milk-ocean of life or *Kshí́rasindhu.* Here shines the land of life that emerges out of this ocean of life, the island of pure life or *Swetadwí́pa.* Here are revealed all the Powers and Elements associated with that mighty and joyous Principle of Life.

* "यः कुर्य्यात्तत्त्वविन्यासं स पूतो भवति ध्रुवम्।
तदात्मनानुप्रविश्य भगवानिह तिष्ठति ।
यतः स एव तत्त्वानि सर्व्वं तस्मिन् प्रतिष्ठितम् ॥" (H. B. V.)

His home-life is spread everywhere here in all its phases of rational, emotional and vital purity. The *Sri*, the *Mátrikás*, the *Saktis*, the *Avatáras*, the *Muktas* or the *Siddhas*, souls already released, and the *Sáddhyas* or *Sádhakas*, souls still to be released, are all here in their transcendental purity."

"After Highest Life is 'located' in the immortalized mortal frame, the sacred *Mantra*, imparted by the *guru* to the *sishya*, conceived itself as the most concrete expression of Divine Life, is to be 'accommodated' in that 'sphere of life'. The different parts of the *Mantra*, the words, syllables, and letters are to be viewed as the immortal parts or aspects of Divine forms, and they must be conceived as appropriately arranged all over the 'immortal' body of the worshipper. The special form of God sought to be worshipped is then to be visualised in all its glories, and true worship of life will then begin in all seriousness. All the elements of external or formal worship are now to be transferred to the 'inner temple.' The sacred flowers, the sacred grains, the sacred conch, the sacred water, the sacred jar, the sacred sacrificial fire, the sacred altar, the sacred incense, the sacred plate, the sacred dish, the sacred music, the sacred songs, the sacred dance, in short all things that contribute their respective quota to the external form of worship are internally realised and accommodated in the inner temple."

From its very nature, this mode of internal worship with internal materials is not open to all, for every worshipper is not endowed with the amount of mental and spiritual culture implied in this mode

of worship. It is not a simple feat of *bhávaná* or *samádhi*, it means no ordinary efforts of self-contemplation and self-concentration, to realise the immortal in the mortal in that *samádhi*. All the same, the preceptor strives to inculcate this exalted mode of worship from the very start, though, for the ordinary worshipper, the external modes of worship are important and impressive.

Helped thus to realise Life, externally and internally, in an atmosphere full of life, under the direct guidance of one full of life, with materials and instruments surcharged with life, with the fundamental *mantra* of life, the worshipper proceeds to worship the Supreme Embodiment of Life.

The actual mode and elements of this worsnip are thoroughly inspired with the spirit of real life. The principle that is followed in the method of worship is nothing more, nothing less, than complete obedience to the instincts of life. It is taken for granted that what pleases life in man must please Life in Him. This is of course the Vedic spirit of worship only varied in accordance with the new circumstances brought into existence by new conceptions, new ideals, about Divine Life.

"The immortal image of God is bathed, is dressed, is decorated, is pasted. He is offered finest flowers and freshest leaves. He is treated to sweetest scents and most impressive illuminations. He is entertained with best food and drink, most enthralling music. songs, and dance. Everything for Him is on a right royal scale. The worshipper then swears eternal loyalty to Him. He renders his

homage to Him, chants His glories, beseeches His mercy" "I shall do nothing that does not please You. I shall do everything that pleases You. Whatever I shall do shall be done for You and You alone. What I may own shall belong to You. I shall think only of you, I shall speak only of You, I shall belong to You and You alone My senses and organs of life shall live only Your life. May I dream in my dreams of You! In all conditions of life, reason, and joy, may nothing but Your Life inspire me. May the instincts of True Life alone prompt me ever in life. May all my thoughts and acts, impulses and emotions, speak an eternal joyous animated life. May I secure Your help in the discharge of my obligations. May You have mercy upon me if per-chance I fail. May You give me strength to retrieve my failures". That is the whole tone, the whole tenor of the worship. The fullest and frankest avowal of self-subordination to Eternal Life as the essence of worship is clearly brought out in this process Man's limitations, the pitfalls along his path of progress, his exclusive dependence on Him at every turn of life are freely acknowledged. His free life alone can remove the fetters of mortal life. To be One with Him is the one way to self-freedom. Life to come to the rescue of life, that is the keynote of worship. To receive Him wholeheartedly so as to be full of Him is the method of worship. To build up Life and Pure Life are actively employed the 'materials' of worship. Truly,life is inculcated,life is invoked,life is impressed, in every ceremonial detail connected with 'initiation,'

The mode of worship taught in the course of initiation is ever afterwards practised by the disciple. The sacred *Mantra* is the central part of the worship, and as the ' custodian ' of true life of the worshipper is ever invoked when true life is sought to be invoked or realised by him. And to invoke True Life, He must be called by His eternal names as well. Hence the *Sátwata* worshipper never forgets to take His names amidst all the duties of life. The worship, the concentration on and recitation of the *Mantra*, and the repetition of the holy names, constitute the main part of the religious life of a *Sátwata* worshipper.

It may be pointed out here that when He is called by His eternal names, to help the impressive repetition of the holy names, a rosary of sacred beads is generally used by the worshipper. Thus used almost ever in connection with His names, the great instrument of the holy recitals turns itself into an immortal instrument of Life. It becomes the vehicle of His Life. No wonder, it is itself regarded as the concrete Spirit of immortality. To chant therefore the holy names with the help of the sacred rosary of beads is better in one sense than every other formal act of religious life. * It may be then viewed as the essence of worship, and the culmination of worship. Herein then are to be conceived the very Spirit of All-life, associated with the *Saktis* and the *Mátrikás*.

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* "पाकयज्ञाश्च चत्वारो विधियज्ञसमन्विताः ।
सर्व्वे ते जपयज्ञस्य कलां नार्हन्ति षोड़शीम् ॥" (M. S.)

They are to be separately located in the rosary, thus turned into the abode of immortal Life, and then to be worshipped there with due rites and formalities, above all, with due reverence.* Imbued with His Spirit, it ensures concentration, purified mind and body, commands silence, helps contemplation of the spirit of the *Mantra*, removes causes of distractions, dispels despondence and despair.† It can be confidently asserted that God can not resist the call made through this trusted agent of His Life. He is sure to answer the call. He is pleased to come to the rescue of the worshipper. The worshipper is sure to be rescued from all dreads of births and deaths.‡ The worshipper succeeds with this as with nothing else. He holds Him in the 'hollow of his hands' as he tells the beads.

As the worshipper, after he is initiated into the secrets of *Sátwata* life, is expected to live exclusively for Him and what belongs to Him, it is impossible to set forth the multifarious 'duties' that constitute the devotional life—the whole course of life-activity of the *bhakta*. It can however safely be asserted that they one and all foster the growth of true life in devotion to Him. They are all auxiliaries—valuable aids—to the main code of devotion just explained. Some of them may be called as obligatories

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* "तारं प्रत्तीं मातृकाश्च सूत्रे···पूजयेदादौ। जुहुयाच्चैव"

† "मन:संहरणं शौचं मौन मन्त्रार्थचिन्तनम्।
अव्यग्रत्व मनिर्वेदो जपसम्पत्तिहेतवे॥"

‡ "जपेन देवता नित्यं स्तूयमाना प्रसीदति"
कास्तीह जनम जपतां क्व कृतान्तभीतिः? (K. K.)

though they are freely chosen by life attracted to Him. There is, as we have explained elsewhere, no question of unwilling service in the religious liabilities of the *bhakti* cult. Every act of life is a matter of free choice on the part of a free agent prompted entirely by the soul's natural instinct of self-fulfilment. The obligatory duties are performed in conformity with the soul's obligations to itself and not in compliance with commands of an authority who will turn the service to his own account. True, a master is acknowledged in the Principle of all life, but He is rather a friend and a comrade who wishes nothing but the growth of the worshipper's own life, though every service is ostensibly placed at His disposal. It is the identity of interests of the master and the servant that raises the service of devotion and love to the rank of free and joyous life-activity. Obligatory duties are therefore obligatory only in name and not in reality. They are quite as instinctive, as are the occasional duties now and then undertaken by the free agent in the *bhakta*, at the dictates of a religious conscience.

The *Sátwata* Tantras and *Purános* give long categories of these auxiliary virtues expected in the life of a *bhakta*. All the duties that bear upon neatness and cleanliness of the body, eloquently descanted upon in every compendium of *Smriti*, are of course to be found in every comprehensive *Sátwata* code of virtues. The courses generally prescribed for the control of passions, for the proper control of the organs of sense and life, so essential to all creeds of religious culture, are also fully

detailed. Nearly all of these are however specially adapted to the cardinal principles of the *Sátwata* cult. As an illustration of this, reference may be made to the duty of fasts on sacred days,—days specially consecrated to the Highest God. In ordinary codes of *Smriti*, the regular day of Hari in every lunar month,is the eleventh day,and is reckoned in accordance with actual sunrise on the day. That solar day is the day of Hari in which the tenth lunar day does not extend beyond the moment of sunrise. The *Sátwatas* on the other hand generally place the limit not at the point of sun-rise, but at the point when there is stir in the life of the rising sun. It is earlier by an hour and thirtysix minutes. The intervening period of time is universally regarded as specially consecrated to the God of creation, the great embodiment of creative power, and is known as *Bráhmamuhúrta*. If the tenth day extends into this period, the *Sátwatas* unhesitatingly discard the day for the observance of the fast. A religion of life can never ignore the moment of true life in the calculation of time. This calculation of course does not affect the days, which though consecrated to *Hari* in an irregular manner, say the days of God's birth on earth in His human forms,derive their sacredness not from the lunar days themselves as such, but from purely extraneous circumstances The process of adaptation herein explained extends to several other spheres of religious activity. It affects the form of worship, it affects the formalities connected with the modes of holy life, it affects the character of vows, of penances, of feasts and festivities, of sacred

jorneys and sacred associations. To the *Sátwatas* all these breathe true life in differen t shades of life. To others they are nothing but conv entional aids devoid of life in themselves. Every elem ent of worship is however to be carefully lifted to the highest plane of life, where *Vishnu* lives, so far as the *bhakta* is concerned. That characteristic distinguishes all his steps in devotion. The choice of materials of the *bhakta* is necessarily limited to things naturally capable of life-impression. They are fit to be regarded as favourites of *Vishnu.*

It will be uninteresting to go into further details of things acknowledged after all as auxiliaries of devotion. Nobody should expect any slavish adherence to the minutest particulars on the part of a *bhakta.* He lives a broad life of devotion and love, and he cares only for things that suit that life. Nothing holds him in bondage save and except the tie of eternal love and eternal joy in his career of fullest freedom.

There is one question connected with the consideration of the auxiliaries which claims more than a passing reference, and to which we now propose to draw prominent attention. How is it that certain things, certain aspects of time and place, certain articles of nature, certain forms and phases of life and knowledge and joy, are held as naturally conse crated to Him, identified with His life? What is there in them that makes them specially suitable in a scheme of life-impression? If everything in thought and existence belongs to Him, why is one thing favoured of Him and another distasteful to

Him ? Answer to this question is to be found in the secret of cosmic life itself. Though cosmic life ever appears to be an organised unit in continuous existence, it really represents a never-ending struggle for life to assert itself through creation and dissolution. Every type of true life in the world is a centre of life-identification through affirmation and negation of life. This principle works itself in every region of worldly life in evey creek and corner. What may seem at first a finished model of life is really under the forces of disintegration and new creation to realise life through them. It is through experimental and transient phases of life that the more or less perfect and permanent type of life emerges where we get culmination of life so far as a particular type of a thing is concerned. Among numerous aspects of a 'being', one form, one type, is identified with life, and the rest are aberrations. The aberrations ever move towards self-extinction, and at dissolution, the seed of the true type alone will survive for future germination and inevitable degradation, to come to itself again through degradations. Nature never ceases to work on these lines. In conformity with this mode of working, there is always to be fonnd in nature, in every one of its departments, a geunine type of life with aberrations scattered all around.* On this ground

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* "आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान्।

... ...

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम्॥ (G)

alone certain things are characterised as true life-units distinguishable from the centres of negation of life. In the language of the *Sátwatas*, they are prominently endowed with the attribute of *sáttwa* which is life. Life alone inspires life ; life alone is capable of association with life ; life alone can be impressed with life and consecrated to life. Recognised life-units are therefore justly used in connection with ceremonies that stand for all-round life-impression.

Every stndent of Hindu mythology knows what an infinite number of myths and legends has gathered round those things of thought and existence which are specially consecrated to Life, which sparkle with life, which enliven life, which infuse life, which contribute to the glories and growth of life. If the water of the *Ganges* kills germs that destroy life, she must be conceived to have 'sprung from *Vishnu's* feet.' If the *Tulasí* plant purifies obnoxions air and cures disease, 'she is then an aspect of *Srí* Herself' and is fittingly 'united in wedlock with *Vishnu.*' If the banian tree extends long and wide in its fullness of life, '*Vishnu* rests on the banian leaf before He cares to expand this cosmic life.' If the lotus is the finest and most glorious of the specimens of flower-beauty, 'it is the abode of *Vishnu*', 'out of it emerged the form of the Creator,' '*Srí* likes to dwell herein'. On the other hand if sacrifice contributes

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यद् यद् विभूतिमत् सत्त्वं श्रीमदूर्ज्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽश सम्भवम् ॥ (G)
Also यद्यदिष्टतमं लोके यच्चातिप्रियमात्मनः । etc

to worldly life, 'He incarnates himself as *Yajna.*' If love is the liveliest of emotions, 'Love is the closest partner of His Life, and is privileged to worship Him at the closest quarters, as *Hládiní* or *Rádhiká*' If speech is the most important organ of rational life, 'She is another partner of His Life and is identified with His *Sambit* Sakti.' Instances may be multiplied infinitely, but the few examples will suffice to show how things of thought and existence employed prominently in connection with devotional worship are full of life by origin and association both.

CHAPTER XX.

Active Life in Comprehensive Devotion.

SUDDHA-SÁDHANÁ.

Life, as we have seen, invariably expresses itself in three phases, active life, contemplative life, and joyous life. Active life is revealed through the life of the senses and organs, and fulfils itself in sense-life in devotion to Him, the eternal source of will-to-do. Contemplative life finds itself in self-abstraction first and culminates in concentration of mind-life or internal life upon the eternal life of reason or will-to-think. Joyous life is the outcome of life conscious of its own 'exaltation,' and is realised fully when it is raised to itself and closely associated with the Fountain-head of joy or will-to-love. In accordance with this interpretation, the religious life of a *sátwata* wherein alone life culminates in itself manifests itself in three different aspects of *karma*, *bháva*, and *prema*, work, thought, and love. It is not of course to be presumed, as we have pointed out elsewhere, that one aspect is permanently or completely divorced from the others. Devotional work is always more or less an expresion of devotional thought and devotional life. Devotional thought is always more or less associated with devotional work and devotional love. Devotional love can scarcely subsist without devotional work and devotional thought. All the three phases of life are more or less interdependent or inseparable from one another. One is always

implied in another. Be that as it may, the prominence of one perticular phase is noted and signified by what we call a particular aspect of devotional life.

That phase of devotional life which is prominently expressed in *karma* or devotional work must, as we have explained before, be based upon a true spirit of self-sacrifice, to borrow the *Vedic* phraseology, or upon a conception of life for all life, to copy the *Tántric* and *Paurânic* mode of expression. Unless *karma* proceeds from this spirit, it is suicidal, it negatives itself, it leads to disruption of life, it condems life to a life of struggle and change, to an apparently interminable cycle of miserable worldly existence, in its vain efforts, under the promptings of its natural instincts, to live itself, to extricate itself from the wheels of the fatal cycle. Although devotional work under proper guidance can scarcely degenerate into such a suicidal course, misguided man can easily fall into such a trap. Sense-life is ever prone to fall a victim to the seducing charms of sense-pleasures. Nowhere is skilful guidance more necessary than where an inexperienced *bhakta* takes to sense-life in devotion to Him.

Once he loses sight of the true spirit of *karma*, the spirit of self-abnegation in universal love, he slips, he is lost. No such danger of course lurks in the way of the mature worshipper who has realised himself in Him and has voluntarily espoused a life of action for the good of mankind out of love and charity. It is the immature mind that is liable to the risk. He has no experience in him to guide him past the pitfalls of sensuous pleasures. There

is always a danger that he may confound the ideal of life-realisation with full sense-satisfaction. Pure activity of life, the outcome of the principle of *sattwa* or true life, may easily degenerate into impure activity, under the sole inspiration of sense-life in itself. Pursuit of true life, in other words, may turn into self-subordination to negative life, under the influence of the force of *rajas* or suicidal activity of self-expansion, and of *tamas* or self-destruction itself in self-enjoyment expressed in perpetual unrest.

That devotion under the influence of *rajas* or *tamas* ceases to be devotion in its highest sense can of course easily be inferred. Still a fallen worshipper who has slipped from the path that leads to true life may adopt the formalities of devotion, and think himself on the right path or appear to others to be on such a path. If *rajas* or principle of suicidal self-inflation has a tighter hold npon him, his 'devotion' then will speak a life of worldly-exaltation instead of true life-exaltation. Before the bestower of true life he will ask for gifts that lead to wordly glory and worldly rank, and not to the true rank and true glory of life in itself in friendly association with and subordination to its own help, guide, and philosopher, its own dear one, the embodiment of all-life. If *tamas* or the power of destructive sense-enjoyment holds the devotee under its sway, he is permeated by a spirit of 'man-slaughter', a desire to deceive others, to humiliate others, to injure others. He worships his god not to save life, not to save mankind, but to injure life, to slay

humanity, for worldly life is human life in its essential form. Before the embodiment of life he seeks for negation of life, and his spirit,—for it is the spirit of worship that always matters—leads him to a negation of life on his own part. He is destined for a lifeless form of life, * while the *rájasa* worshipper is out for an exalted and lordly 'station of life' in heaven or on earth.

It may be asked, that if devotion goes wrong, if it is not devotion of life to life and for the realisation of life in self and elsewhere, why does it not necessarily fail of its own lifeless object ? A false step can never lead to the proper goal. True, but nothing in this world is absolutely barren of results. Any thing done leads to an inevitable consequence. Life in action is life in expression, and is at the same time life in impression. Every form of activity colours life in accordance with the nature of that activity. Outside self it fails not to impress, to colour, the external world of life affected by the activity. The correspondence between inner life and outer life established by life-activity automatically calls forth exchange of

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* "भक्तियोगो वहुविधै र्मार्गैर्भामिनि भाव्यते ।
अभिसन्धाय योहिंसां दम्भं मात्सर्य्यमेवच ।
संरम्भी भिन्नदृग्भावं मयि कुर्य्यात् स तामसः ॥
विषयानभिसन्धाय यश ऐश्वर्य्यमेववा ।
अर्च्चादावर्च्चयेद् यो मां पृथग्भावः स राजसः ॥
कर्म्मनिर्हारमुद्दिश्य परस्मिन् वा तदर्पणम् ।
यजेद्यष्टव्यमिति वा पृथग्भावः स सात्त्विकः ॥
(B—कपिलदेवहूतिसंवाद)

impressions. In our everyday pursuits of life, the call of life within is very often not answered properly by life without, for the tumults, the distractions of life, scarcely allow life within to speak impressively to life without. In plain language, the means employed for the realisation of a worldly end do not often meet the situation. Something is always achieved, but not always the end in view. In devotional life, life is freed from the tumults. The message, the call, passes distinctly from within to without. The world-life has no mistakes about it. The response is necessarily quick and to the point. The worshipper fails not to acheive his end worldly though it is. It would have been different if there had been nothing but true life without. Wrong life would not have been able to cmmunicate with true life, for the like only communicate with the like. There would censequently have been no response. Improper ends of devotion would have stultified devotion itself. But life is revealed in lower phases within and without, and of these forms the like can always correspond with the like and through the like. Devotion to God for a material end is devotion of material life to a 'material' phase of God for that end. It is worship of a lower god through which All-life is manifested before the worshipper for that particular purpose. * Even if the phase that is

* "क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्म्मजा ।" (G)

"कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ॥

रजस्तमःप्रकृतयः समशीला भजन्ति वै ।

पितृभूत-प्रजेशादीन् श्रियैश्वर्य्यप्रजेप्सवः ॥" (G)

worshipped is apparently the highest phase, it is immediately transformed into a mere divinity, a lower form of dominant world-life, when the end is degraded.

There are always lower forms of *Vishnu* as well as the highest form. The bestower of material gifts is always identified with a material power, a power of nature, a lord of lower life (भूतपति), however exalted may be his position in divine hierarchy. The life of a true worshipper rises above this material plane. He worships *Nárâyana* in one of His true life-forms. In his activities his inner life is not tainted with material cravings. It is not tainted with the spirit of slaughter. It is not torn by unrest as in murderous activity.* The message of the soul it transmits speaks life and for life. The Soul, the embodiment of true life outside, receives the message, answers the call appropriately. It gives life to life.

Doubts can naturally rise in the mind if sense-activities in connection with true devotional life are possible. In a life of abstract contemplation or transcendental love, the inner activity of life may easily be conceded to be of a non-material nature. But how can activities so explicitly connected with mundane life and mundane nature be conceived apart from their material condition? Sense-life is apparently worldly life. The point can never be gain-said. How can a genuine worshipper live in sense-life

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* "मुमुक्षवो घोररूपान् हित्वा भूतपतीनथ ।
नारायण-कलाः शान्ता भजन्ति ह्यनसूयवः ॥" (B)

and at the same time be above worldly life ? True, sense-life is always worldly life. But worldly life is not necessarily life chained to the negative aspect of life. To a superficial observer, the aspect of change and unrest and of continuous disruption and new growth constitutes the essence of worldly life But it is not really so. The essence is in the permanent principle of life that underlies the modes of change. The true worshipper lives in such a world and for such a world. His sense-life conforms to this conception of world-life. His apparently material ends though worldly are not of the world of change, of negation of life. He is ever inspired with a true type of life in every sphere of his existence. *Sáttwa* is everywhere ; it requires only to be picked up and given the dominant position in the scheme of life. We have explanied elsewhere that the whole course of *Sátwata* religion moves in this circle of true life from initiation to highest devotion. Everything connected with the religious life of a *Sátwata* worshipper breathes the air of genuine life. There is no danger that his sense-life will degenerate into sensuous life or material life. Sins of life, negative phases of life, can never touch him whose activities are confined within the zone of all-life. "He gives to All-life, he gives All-life, he gives in All-life, he gives as All-life and through All-life, he merges all-phases of activity in All-life, he gains All-life". *

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* "ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥" (G)

There is one aspect of mortal life which is prominently associated with this sense-life in devotion. It is instinctive faith in Him. The active worshipper is settled in his conviction that what he does is approved by Him and will surely and safely lead him to true life. He is sure of the guidance, of the mode of action, of the goal to be attained Although his scheme of life is wholly rational, inspired by the very embodiment of Reason,regulated by the very life of Reason, it works automatically, apparently blindly. Perfection of reason always finds expression in a seemingly irrational mechanical course of action. Every part of the machine however is the work of highest reason. Its parts are kept in perfect order, in complete coordination with each other by the skilled hand of Supreme Reason. From Him it receives its impetus, it moves in a line chalked out by Him, the principle of active reason. The worshipper has identified his life-force with Him and the rest follows as a matter of course, The process of deliberation, the process of determination, the act of choice, all inseparable features of rational activity, are in the case of the *Sátwata* worshipper merged in the life of All-reason. Through Him he deliberates, through Him he determines, through Him he chooses. The one preliminary of this automatic participation in All-reason is absolute self-submission to Him. To place oneself

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"ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणाहुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥" (G)

"मयानुमोदितः सोऽसौ सत्यो भवितुमर्हति ॥ (B)

unreservedly under His protection is at once to enjoy the privileges of automatic and all-comprehensive rational guidance. That is certain and there is no mistake. In this self-submission lies the whole key of devotional sense-life. The condition of mind brought into existence by this self-submission is faith. Faith and self-submission are in fact two sides of the same thing. When life is subordinated to Him, surrendered to His mercy, placed at His service, the sentiment that prevails is one of complete reliance on Him. There is at once the confidence that self is sure to be realised in and through All-self and never otherwise. *Saranápatti* and *sraddhá*—reliance and faith—are practically one and the same thing. As such it is a part and parcel of active religious life so far as a *bhakta* is concerned. It is the impulse in his mind that moves him to action. In its essence, it is illuminated by the glorious light of true Reason. What appears on the surface as dull and blind,—for faith is generally so stigmatized,—is certainly intelligent. Faith in its aspect of devotion to Him is wholly rational,—in fact the entire life of individual reason raised to the level of and brought into glorious partnership with the great source of all reason. *

Faith, such as this, though it is conspicuous in the field of religious activity by its very nature, for it distinctly speaks the life of automatic action, is not, can not be, wholly separated from contemplation and love of Him. To work in intelligent faith,—and faith,

* "त्वया हृषीकेश हृदिस्थितेन यथा नियुक्तोऽस्मि तथा करोमि।"

as we have seen, is the mark of highest intelligence and clearest judgment,—is always to think of His direct guidance and feel that influence at every step. If therefore the hand of the *bhakta* is busy, his mind is drawn to Him, beyond all sources of anxiety, and enjoys full peace and serenity in the thought of visible exertion of All-life through his life. He calmly contemplates the situation, which is in every phase pervaded by the spirit of God. Simultaneously, he is overwhelmed by the sentiment of joy at this response of heart to heart,—soul to soul,—at this alacrity of the protector for the protege. This joy transforms itself into overflowing affection and love for Him. Thus the life of contemplation and love is always at the back-ground of the life of active devotion or *sraddhá*. *Sraddhá*, *anurága* and *prema*—active faith, intelligent appreciation, and overpowering love—are invariable concomitants of life of devotion. The one can never be without the others. When we speak of a life of faith, we cannot exclude the *bhakta's* attachment in thought to Him and love for Him at His spontaneous activity on his behalf. They all stand or fall together. Senses, intellect, and emotion never come singly into play. * *Sraddhá* or activity of faith naturally emerges in the field of actual life as the activity of the senses. But the movements of sense-life as the outward expressions of *sraddhá* are always directed towads the goal of pure life. When *sraddhá* guides its activities, the activities of sense-life can

* "श्रद्धा रति र्भक्ति रनुक्रमिष्यति ।"

never everstep the limits of genuine life. Nothing that spells negation of life, nothing that ruins life, can come within the scope of such activities. The modes of sense-life imbued with His life through the process of self-submission of the *bhakta* ever conform to the ideal of participation in All-life. Within this sphere, within the circle of life-ideal, sense-life in devotion necessarily moves. The worshipper's hands work for that ideal ; his tongue speaks the ideal ; his feet never slip from the ideal ; his eyes visualise the ideal ; his ears listen to the ideal ; and all the other minor phases of sense-life tell the same tale. His memory that stands at the base of his entire sense-life calls up the ideal and nothing else, and transnits it duly to the active organs to inspire them therewith. This life's ideal is necessarily self-centred, for life has nothing to do with no-life. It is also self-comprehensive in its universality. It then comes to this, that in devotional worship, the worshipper really devotes himself to His all-round benevolence. In the element of that benevolence he wishes to live for all time. To live in Him and with Him is to live for Him and what is His.

This culmination of life-realisation through the devotion of sense and organs inspired with the element of true life has been sought to be attained in various ways. In the evolution of Hindu religious schemes, three, properly speaking two, definite modes are marked out. The earliest in point of history is the *Vedic* mode of worship. That mode gradually changed into the *Tántric* form. The transition stage

was a mixture of the two. These three *Vedic*, *Tántric*, and mixed forms of worship of Him are spoken of as the definite types of religious worship so far as that worship is pre-eminently concerned with sense-life. *

The *Vedic* mode of worship, as we have seen before, can be conceived in the spirit of true life-worship if the worshipper can enter into the spirit of real self-sacrifice that underlies the conception of the *Vedic* sacrifice. It should distinctly be borne in mind that *Prajápati* or *Hiranyagarbha*, the embodiment of world-life, gave away His life for the benefit of man, and every phase of worldly life contains nothing but the man. The hymns of praise in honour of the *Purusha* or the World-soul are tuned to this sublime note of eternal self-sacrifice on the part of eternal Self for the sake of the world. The later *Prajápatis*, *Manu* and others, imbibe and represent this spirit in their limited spheres of development of world-life, for they are all identified with definite stages of life-evolution in and through the world.

It is not therefore to be wondered at, when it is related in the sacred hymns of the *Vedas*, that the first *Prajápati-Manu*, who is identified with the 'First man,' introduced sacrificial worship for the good of, for the life-evolution of, humanity, and for the matter of that of the rest of creation. There are numerous texts in the hymns to show that the sacrificial fire was first lit for Him by the *Bhrigus*,

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* "वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मखः ।" (B)

Mátariswans and *Atharvans.* The spirit that animated the First man in these sacrifiices was the spirit of devotion to the Eternal Sacrificer who had given Himself for the world. Through participation in His life by means of devotion, the great sacrifices of *Manu* were meant for preserving and fostering the growth of the world of life. He was the king who by these sacrifices was to afford life-protection to his 'people', the part or phase of creation entrusted to his charge. We have discussed elsewhere how a sacrifice actually auswers the end. What we are now concerned with is to show that *Manu,* the first royal sacrificer, the one in charge of the human type of life, the central type in the whole scheme of creation, performed his sacrifices in wholesouled devotion to Him and that brought him success. It was through the spirit of the sacrifice that he realised himself as partner of His life, and as one inspired by Him to help in the growth of 'man,' in the light of the great truth that ' sacrifice of self leads to the growth of self and saves and realises self in the end'. The first 'Man' grasped this truth, and indulged in a course of sacrifices for the growth of humanity By his *tapasyá* or self-concentration associated with his spirit of sacrifice, he participated in the Life of the *Hiranyagarbha Purusha,* the One Sacrificer, the True Spirit and Life of Sacrifice, and was enabled to draw on the all-comprehensive regulative energy implied in that spirit, and thus found himself competent to rule the life of mankind as the Ruler. Through sacrifices *Manu* stood for a life of ' universal benevolence ' in the

strictest sense ; for man is the central phase of universal life, and his sacrifices were for the growth of man. His ideal was achieved because his sacrifices involved whole-souled devotion to His Life for life-inspiration in every way.

Imbued with the highest spirit of devotion to Life a scheme of sacrifice thus fully meets the ends of religious life. Without devotion it is barren. Devotion to Highest Life brings on devotion to the interests of all life, and that again to the interests of the central phase of all life, the interests of humanity at large. This is the spirit that animates the true sacrificer. And behind this spirit is self-submission to his Regulative Life, and self-submergence in that Life. Sacrifice must lead to the One Sacrificer. No selfish thoughts should cross the mind of the *Sátwata* sacrificer. He will think of One Self behind his self. The *Yajnapurusha* will turn into his *Hrishi kesha*, the inspirer of his thoughts. The satisfaction of self, the fulfilment of self, due to the realisation of the spirit of sacrifice, will be the fullest realisation and fullest satisfaction of sense-life. *Karma* as expressed in such a sacrifice is really expressive of His all-comprehensive love and thought. Any one who has carefully read the sacred *Pauránic* legend about *Daksha* knows full well the paramount importance attached to the spirit of self-sacrifice in connection with the sacrificial scheme of religion.

Daksha, one of the first *Prajápatis*, hence necessarily charged with the work of creation in some particular branch, celebrated a great sacrifice,

as he was bound to do, if his creative instincts were to be realised. The sacrifice was expected to enable him to participate in the Regulative Energy of the Great Sacrificer, who had first sacrificed self for all life. But for that participation it was of course not possiple for him to succeed. *Daksha* had qualified himself for the sacrifice in every respect, but failed in the most important respect. He had ignored the spirit of self-sacrifice or self-abnegation. Self-sacrifice apparently implies negation of self for renewed growth of self. The legends record that he had not invited *Bhava*, the god wedded to *Daksha's* daughter *Yogámaya*, to grace the occasion. If creation is the outcome of the spirit of self-abnegation, which is the same as self-sacrifice, then this disregard of the Lord of *Yogamáyá* was in reality the disregard of the Spirit of Self-abnegation. In the language of *Saiva* philosophy, *Bhava* is indeed the Spirit of self-immolation and is identical with the Spirit of the *Yajna-Purusha*. The *Purânas* and *Tantras* therefore speak of the 'Sacrificer' form as the culminating phase of His creative life as the Spirit of all 'elements'. On the one hand He rules the destinies of *jívas* or *pasus* entangled in the meshes of *Máyá*, and on the other He leads the sacrificial beast, or *pasu*, to the altar of sacrifice, as the Spirit of the Sacrificer.* When *Daksha* gave affront to this God, his sacrifice was fore-doomed to failure,

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* जीवाः पशवः—मायापाशेबद्धाः पशवः।"
"मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्॥"
"यजमानमूर्त्तयेनमः।"

no matter even if he was a most *skilful* sacrificer as his name was intended to imply. The sacrifice necessarily proved abortive. 'Life-energy kept away, creative energy necessarily failed. The formal phase of self-abnegation just revealed itself to destroy itself the next moment,' Hence the legends record that *Vishnu* kept away from the sacrifice, *Brahma* could not manage to come, and *Yogamáyá*, though drawn there automatically by the idea of the sacrifice, immediately burnt her outward form and withdrew into Herself, when the affront to the Great Spirit was emphasised. When she killed herself, the sacrifice was killed. As *Satí* or *Karmic* Power she was in the *Sacrifice* intended as *Karmic* Power. The head of the false sacrificer was gone, the idea now failed,—the idea of creation without an invocation of the Spirit of sacrifice. The Spirit of negation thus did its negative work by the destruction of the formal sacrifice. Now look at the sequel. *Brahmá* afterwards intervened on behalf of the false sacrificer. Vishnu restored the *Prajápati* to life. The idea is that life never remains dead. Life always asserts itself after negation has done its destructive work. Creation starts anew after every destruction. If the false sacrificer had failed to appreciate the spirit of self-abnegation, that spirit made its full force felt by the sinner, and the spirit of life then inspired him to satisfy the creative instincts implanted in him. A false sacrificer is bound to fail in his creative *karma*,—and all *karma* is essentially creative activity. As creation is nothing but readjustment

of cosmic materials under the guidance of self, and *karma* means the same thing, sacrificial activity is inplied in all *karma*, as sacrifice represents the force of self-abnegation, or self-slaughter, which is identical with the principle of life-negation that creates in all *karma* some life out of no-life. A failure will automatically lead to renewal of *karma*, under the impulse of life and creation, but unless and until the spirit of self-abnegation is grasped in *karma*, it will not comprehend life in its complete solidarity. Let life be sacrificed for the good of each and all, and sacrifice will ultimately reveal itself as consolidation of all life. Viewed in another way, self-negation, implied in service for *others*, will ultimately negative itself and organise self and others into One self.* When oblations are to be poured into the sacrificial fire, let not this spirit be missed, for it is this spirit of consecration of life to All-life, that alone is competent to secure sympathetic response at the centre of all-life, to bring forth the 'nourishing' elements of life for the world of 'man'.

We have now sufficiently explained devotional activity in the *Vedic* form of worship. That

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* What is true of *karma-yajna* on the side of *sat*, is true of *jna´na-yajna* on the side of *chit*, and *prema-yajna* on the side of *a´nanda*. Sacrifice or self-immolation in *jna´na* brings out negative knowledge-life or *avidya´* and ultimately realises itself when it 'ignores' ignorance, negatives rational negation, and consecrates itself to One Consolidated Reason. Sacrifice or *tya´ga* in love and joy similarly gets disgusted with and dissociates self from sickening cosmic joys brought about by self-negation, and ultimately by consecration to Universal Joy and Love fulfils itself.

worship reaches its highest phase when in devotion to the World-soul the worshipper seeks to realise his genuine world-life. Falling short of this, when directed to this or that particular God for the attainment of a particular material desire, it is worse than useless, considered as a step in the direction of full life-realisation When the *Vedic* form of worship was first supplemented and then practically supplanted by the *Tántric* and *Pauránic* form of worship, devotional activity of the senses, the *karmic* organs of life, was directed to be diverted into different channels. The ruling idea was then direct communion with All-life, fully realised as such, in some way or other, with reference to the one or the other, of His innumerable personal forms. The *Sátwata* worshipper might concentrate his sense-life on Divine touch, Divine taste, Divine smell, Divine sounds, Divine sights, in any way he would like, in conformity with his inner impulses of self-consecration to All-life. His active organs would co-operate fully and unreservedly in such a scheme of sense-devotion. He would speak to Him, He would speak for Him, He would speak through Him. His hands will occupy themselves with work dedicated to Him, with work inspired by Him, with work done by His life-energy. So with the rest. And above all the mind of the *bhakta* as the primary sense and primary organ of active life would mind only to apply itself to His Life, would apply His Life, would apply to all life through His Life.

It is not necessary to imagine that all the prominent features of sense-worship must fully come out

in every phase of devotional sense-life, though the correspondence of the senses and their sympathetic activities always more or less tend this way. The life of a particular worshipper may bring out prominently only *some* phase of sense-devotion, though harmonious combination of sense-activities in devotion is often to be looked for. Let us illustrate the point. Of the great *bhaktas* who made their mark in the world of devotion some undoubtedly revealed special aptitude for one special phase of sense-activity and special taste for one particular sense-impression. The sound side of devotion appealed on the one hand to the son of *Romaharshana* who recited the sacred glories of God, and on the other to the *Rishis* of *Naimisha*, who listened to the songs of Life. The mother of *Krishna* realised her devotional life far better than in anything else when she fondly took the Divine child to rub Him neat and clean, to anoint Him, to dress Him, and the touch of Life implied in the acts cheered her most. The consorts of *Krishna* had their soul's devotional wishes fully answered when they found themselves privileged to enjoy the enthralling beauty of *Krishna's* ever attractive figure. The immortal nectar of His Life drew His *bhaktas*, the immortals, to churn the milk-ocean of life where He ever rests at ease, and to drink the live juice from the immortal jar in His charge. The soul-capturing smell of the lotus of life 'at His feet' has ever drawn the liberated souls in devotion to His life to cluster round Him in the 'abode of life' like so many 'humming bees'. The active

organs of all such *bhaktas* have always conspired to secure the particular types of sense-realisation, and the mind of one and all of such has always directed whole-souled application to the pursuits implied therein.

Man's life is always however a complex affair, and the sense-activities in devotion more often go hand in hand and develop side by side. This is fully illustrated in the sacred legends by the life of king *Ambari´sha.* * "He concentrated his mental outlook on the lotus-feet of *Vishnu*; his organ of speech spoke only the glories of *Vishnu*; he cleansed the temple of God and kept his hands ever engaged in works of this nature; he ever listened to the legends about His imperishable glories and his ears were thus occupied; idols that bore the impress of His Life, and the scenes associated with these expressions of Life, ever attracted his eyes; he would ever feel the joys of touch in contact with 'bodies' immortalised by direct consecration to His Life and His service; the lotuses consecrated to Him and placed at His feet ever fulfilled his love of smell by their immortal scents; the sacred leaves of *Tulasi´* with which He was worshipped and which were thus touched with life satisfied his immortal material taste in devotion to Him. His feet carried him to the place of God; his head was

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* "स वै मनः कृष्णपदारविन्दयोर्वचांसि वैकुण्ठगुणानुवर्णने ।
करौ हरेर्मन्दिरमार्जनादिषु श्रुतिं चकाराच्युतसत्कथोदये ।
मुकुन्दलिङ्गालयदर्शने दृशौ तद्भृत्यगात्रस्पर्शेऽङ्गसङ्गमम् ।
घ्राणञ्च तत्पादसरोजसौरभे श्रीमत्तुलस्या रसनां तदर्पिते ॥

lowered down in kissing His feet in salutation; his desire was ever to serve Him and not to gain any worldly pleasures; his love was for the society of His favourite people." A more complete identification of a sense-life with absolute devotional life can not be imagined. It is no wonder that such a worshipper was taken into complete custody by the embodiment of Great Life that was worshipped through this devotion. Even the wrath of one who was an incarnation of the lord of negation of life failed against him. One in full life-devotion to true life can never come to grief. His life is placed above the vicissitudes of life,—the work of the principle of negation of life. He is in fact immortalised even in the world. Though of the world he is above the world in his true inner life. This is the signification of the failure of the curse of *Durvásas* against king *Ambaríśha.*

We do not think it necessary to elaborate more fully the *Tántric* and *Pauránic* phase of sense-devotion. It must be clearly understood that when it first came into general vogue, it almost completely supplanted in every case the *Vedic* form of sacrificial devotion as explained before. In the transition period indeed the one supplemented the other. We thus read that the great sages of *Naimisha* who inspired *Nárada* with the spirit of devotion were all great sacrificers * themselves. Conjointly with their great sacrifices they would chant the glories

• 'पादौ हरेः क्षेत्रपदानुसर्पणे—शिरो हृषीकेशपदाभिवन्दने।
कामञ्च दास्ये नतु कामकाम्यया—यथोत्तमःश्लोकजनाश्रया रतिः॥' (B)

of *Vishnu.* In the course of their sacrificial festival they would entertain the charioteer's son and would cheerfully listen to the exposition of His glories, a noted expert as he was in the holy lore. Their devotional hearings and recitings were thus supplementary to their devotional sacrifices. It was *Nárada*, their disciple, who confined himself solely to direct life-activities for Him. He it was who inaugurated the *Sátwata* code of worship. * Several sacred works reproduced the substance of this original *Sátwata Tantra* as we have noticed before. Since then the *Sátwatas* have mainly followed the lines laid down in *Nárada's* code. But their worship has always been more or less mixed up with some form of *Vedic* ceremonies. Even to this day, in India, *Tántric* worship is not absolutely divorced from *Vedic* worship. There is always some provision for it somewhere. This is due of course to the anxiety of *Sátwata* writers to preserve the essentially *Vedic* character of the religion. Every code ef religion avowedly based upon non-*Vedic* foundations is at once discredited. That also explains the efforts of all *Sátwata* writers to show that every item in their course of religion is ultimately based upon the *Vedas*. This has saved the *Sátwatas* from the penalty of excommunication from the '*Ástic*' community of Hinduism. It must be borne in mind that it does not matter very much if a Hindu denies or questions the existence of God, but he can expect no quarters if he disowns the authority of

* 'तन्त्र सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ।' (B)

the *Vedas.* Hence a *Buddhist* was a '*Nástika*' (heretic), but followers of *Kapila* or *Jaimini* were '*Ástikas*' (orthodox). Now to pursue our theme. *Sátwata* religion was always more or less a mixed religion so far as the teachings in the *Sátwata* books were concerned. They never openly recommended dropping of *Vedic* rites. The worshippers, at least all house-holders, were required to perform the *Vedic* rites as well as the *Tántric* ones, though the latter from the *Sátwata* point of view were more important. Even the great *Ambarísha* did not forget his sacrifices.* But to a retired worshipper like *Nárada* devotion to All-life alone matters. So also the case with the unprivileged,—people placed beyond the pale of direct *Vedic* rites—although in the *Vedic* scheme, or more accurately in the scheme promulgated by the Bráhmanas, there is provision for everybody's participation in *Vedic* rites through accredited Brahmin deputies. The *suddhabhakti sádhaná* or *premabhaktisádhaná* has thus been pre-eminently a boon for non-Brahmins, females and for those in retirement who care for this mode of life-realisation.

We have thus far occupied ourselves with the discussion how and in what ways *karmic* life must choose to act to realise self-consecration to All-life. The culmination of *karmic* devotion is reached however when, by the processes of *Vedic* or *Tántric* modes of *karmic* devotion, the worshipper actually realises in his life that the whole sphere of *karmic*

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* 'ईजेऽश्वमेधै रधियज्ञमीश्वरम् ॥' B)

existence, individual and universal, is transcendentally and eternally, in its own essence, in fullest devotion to Him, the centre of all life. There is no phase then of life-activity, cosmic or individual, which is not essentially and absolutely settled in Pure Life. Life's mighty principle of self-adjustment or *sattwa* ever works individually and universally through the *karmic* principles of to be or not to be, the principles of *rajas* and *tamas*. Every form of life is apparently born and then apparently perishes, in a phase of *karmic* existence, and is esentially sustained in itself through that phase of existence. To evolve fully the phase of apparent birth or *karmic* manifestation, a form of *karmic* existence of course inevitably goes round the cycle of origination, connected with the life-unit of the particular *karmic* idea, potential self-organisation, to secure the desired manifestation in fullness of time, and manifestation proper, when the original *karmic* germ has brought the organisation for self-expression to a more or less perfect state. In the world of creative nature these stages are the well-known stages of *vi´ja*, *garbha*, and *praroha*, and in the world of human creation or human *karma*, they are *karma* in idea, *karma* in preparation, and *karma* in expression. To fulfil the phase of apparently settled existence, a form of *karmic* existence inevitably reveals the stages, first of just settled life, then of vigorous life, and then of mature life. In creation they sre *sthiti*, *pushti*, and *parinati*, and in human *karma* they are successively establishment, development and apparent perfection of *karma*. To

develop the phase of apparent self-extinction, a form of *karmic* existence inevitably submits to the processes of weakening, decaying, and falling. In creation they are *viparinati*, *apachaya*, and *vinása*, and in man's work they are degeneration, disorganisation and termination of work. *Karmic* life at every step illustrates these nine basic changes, three by three, each group in its own way revealed in that order under the sway of the three principles of *karmic* life. These basic nine of course are further succeptible of the processes of self-adjustment through 'to be' or 'not to be' ad infinitum, 'to crores of times three after three,' but broadly the basic processes are nine and no more. Every act of man as every phenomenon of nature which after all is the act of the World-man is through and through clearly an act of self-adjustment, self-settlement, self organisation, with reference to the one principle of active existence all round. * *Karmic* life in devotion to All life grasps at once this eternal devotion of all *karmic* life, of whatever nature, to All-life.

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* *To be* is ultimately *to do*, for what *happens* in nature is what is *done* by the World-man. Nature's work and human work are both included in *karma*. *To do* also is in one sense *to be*, for nothing is really done or created new, but *all* acts of man and nature simply help forward a new adjustment of things to materialise, and that is what is meant by '*to be*.' A *kriyá* is *bháva* and a *bháva* is *kriyá*.

As 'to know' and 'to feel or enjoy' are really acts of life, modes of knowledge and emotion also readily lend themselves to this law of self-adjustment through 'to be' or 'not to be,' and a life of reason or a life of emotion is essentially as much self-consecrated to All life, as a life of active existence proper.

To a *bhakta* births and deaths, all acts connected with births and deaths, cease to be 'terrors,' in as much as they are only apparently associated with active existence which is ever settled in eternal *sattwa*. All acts of his active existence are immortalised at the touch of Immortal Life. He realises all phenomenal acts of existence as His *li´lá*, and and thus lift them to the plane of pure existence. True life, he comprehends, only pretends to pass through the phases captured by 'birth' and 'death,' 'integratiou' and 'disintegration', but in essence and reality it is self-adjustment ever and ever. 'It plays these games and smiles'. Realise this and you at once realise His whole *li´lá*, and mortal *li´lá* is then itself the immortal *li´lá*. In immortal light, you may view Him in births and deaths if you choose, but such births and deaths will lose their mortal sense. They are acts of deliberate self-concealment, *gopali´lá*, of pure existence, fully realised by the life concerned.*

* Behind the mortal individuality of the man is his essential or transcendental individuality, consecrated to, made a part and parcel of, All-life, Eternal Life, True Life, ever in active existence, active knowledge, and active joy, through His free *will* or *li´la´*, which by virtue of the *freedom* reveals Him as One who left to choose where there is no alternative to His essence of life, *chooses* to play the game of no-life, as a matter of self-amusement. Man is in the game and affects to lead a course of no-life, transcendentally amused within himself at the stage-play, but outwardly he is a creature of 'death, ignorance and grief', just as an actor feigns death, ignorance and grief. An expert actor almost forgets his real self to play his part well, and such is the case with man as a

Man is really a 'stager', an 'actor', to play his 'part' of the great '*li'lá*', and transcendentally he ever realises this, though on the stage he assumes the roll of one affected by the 'acts' *Bhakti* helps this transcendental realisation, and turns mortality into immortality.

Karma in one sense is life, the whole of life. To do is to live, to live is to do. Action represents the essential stir of life of the will-to be. The stir of the will-to know, and the stir of the will-to-feel, the phases of knowledge and the phases of emotion, are on this view phases of existence, phases of *karma*, phases of will-to-be.* In conformity with this view,

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participant in the *li'la'* of Life. All mortal units of life, essentially as men, are transcendentally consecrated to His eternal *li'la'*. Immortal *li'la'* is thus in one respect mortal *li'la'* immortalised.

* This is the *Yoga* or *Karmami'ma'nsaka* view. *Karma*, when it acts upon existence, the fundamental fact of all life, brings out knowledge and emotion in particular types of existence, for exlstence must from the start differentiate itself into particular types, the whole to combine, to assimilate, to organise, in one pure existence. This idea of gradual accessions or accretions of knowledge and emotion to pure units of existence presented no difficulty to the *Yogas*. Indeed, if the *Sa'mkhyas* could conceive of the emotional phase as a byeproduct of the phase of knowledge (अनुकूल-वेदनीयं सुख , प्रतिकूल-वेदनीयं दुःखम्), there was no reason why knowledge itself could not be regarded as a byeproduct of the stir of existence. It was better that one fact of existence should underlie and sustain all different types of existence and make the regulation of all phases of cosmic existence possible (Cf the *Nya'ya*-*Vaiseshika* view of *I'swara*).

karmic life in devotion must reveal rational activities and emotional activities directed to the Supreme Unit of Existence, along with the activities of existence proper. All devotional activities would then be viewed as activities of life in existence, gradually resolved into three differentiated types

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So long as the principle of differentiation was regarded as inherent in *karmic* unity, there could be no difficulty about the conception of the development of all phases of cosmic existence. Let existence differentiate itself into various types, and let the stir of life, the fundamental *li'la* or *karma* of life, keep them united into one whole. Let each type again resolve itself into different elements, and let their *karma* federate them into one whole in each case. The process to go an *ad infinitum*. *Karmic yoga* and elemental *visesha* would ever help on the process.

On the side of pure material creation, this view, as said before, would start with *a'ka'sa,* as the fundamental unit. *A'ka'sa* however would by differentiation evolve air, air fire, fire water, and water earth. (आकाशाद्वायुर्वायोरग्निरग्नेरापोऽद्भ्यो भूमिः). The *Vaiseshikas* however here apparently departed from the old *Yoga* view, and made the five types of material existence as co-eval. Similarly on the mental side, the *Vaiseshikas* acknowledged *manas* and *a'tman* as co-eval units, while old *Yoga* would certainly view *manas* as evolved from *a'tman.* (उद्बबर्हात्मनश्चैव मनः सदसदात्मकम्). On the *Vaiseshika* view, the ultimate dissolution (*pralaya*) of material things in finer *a'ka sa,* the pure existence phase of material *a'ka'sa,* which the *Yogas* of yore readily conceded, would be an impossibility. *Nityasabdas,* the *elements* of finer *a'ka'sa,* made so much of by the *Yogas,* could have no place accordingly in *Vaiseshika* (and *Nya'ya*), who would only recognise *sabdas* as a passing phase of gross *a'ka'sa,* like smell, touch, taste, and sight, associated with other material types.

The pure existence phase of devotion would on this view start with the reception of *sabdás*, the first elements of material life associated with His life, on the passive side of the stir of sense-life ; it would then proceed to the recital of the *sabdas* associated with Highest Life on the active side of the stir of sense life, and thence it would rise to the last stage of sense-life when it would always *recall* in mind the glories of His all-comprehensive existence. Proceeding from sense-life to intellectual life, devotional activities would naturally associate themselves with the ideas of looking to Him for shelter, looking for and finding Him in the temple of the heart, and rendering homage to Him for safe guidance from Him. With the acknowledgment of safe guidance from Him there are sure to emerge in the heart the feelings of self-occupation with His services.

The *Yoga* idea posssibly was that fundamentally there was absolute existence (*sattá*) in which were inherent on the one hand innumerable units or elements of life that would develop consciousness and emotion gradually in all their phases, and on the other elements (*anumátrás*) of *sabda* which constituted finer *ákása* and would gradually develop all material elements and the whole of material creation, with *karma* interposed as a third phase of existence, which primarily associated with the units of possible consciousness and emotion would bring out the phases of elemental creation by influencing *ákása* through the stir of pure existence.

The *Smátrás*, though they superimposed the *Vedánta* view on the *Yoga* philosophy of life, adhered in the main to this (*Karma*) *Yoga* idea.

community of interests with Him, and last of all the crowning sentiment of placing every thing one has at His disposal. *

These representative types of devotional activities may be noticed in connection with all phases and all stages of devotion. Every-where the start is made in a career of devotion which may run through several cycles of the individual's cosmic existence from a lucky and auspicious communication of the message of His glories to the would-be devotee. If a *Nárada* has reached the climax of devotional life now, it does not follow that he has reached the stage all on a sudden. Look through the records of his previous birth and you will find the clue. By good fortune earned by his previous *karma*, he was once thrown into the midst of saints as a slave boy, and the saints used to chant His glories before him day after day. † Here his career of devotion opened then. After that there was no turning back, for *bhakti* knows no set-back. Life once realised in Him can never slip from its true self. ‡ The instincts once roused serve one all right even through a cosmic debacle. Once the foot is planted on the road, the journey is sure and certain to the last post

The inevitable progress of *bhakti* from one stage to another really implies the essential oneness of the thing. The stages are so many phases. Hence the

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* श्रवणं कीर्त्तनं विष्णोः स्मरणं पादसेवनम्।
अर्च्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्॥ (B)

† "तत्रान्वहं कृष्णकथाः प्रगायतामनुग्रहेणाशृणवं मनोहराः।" (B)

‡ "न मे भक्तः प्रणश्यति॥" (G)

sacred books record the pre-eminence of particular *bhaktas* with regard to particular phases. A *Paríkshit* realises his *bhakti* when he listens to the sacred recital of His glories, a *Suka* realises his *bhakti* when he recites the glories, a *Prahláda* realises his *bhakti* when he ever and anon remembers Him and invokes His presence, the *munis* realise their *bhakti* when they come to His feet for shelter, * a *Dhruva* realises his *bhakti* when he searches and finds Him in his heart, a *Vyása* realises his *bhakti* when he pays homage to Him in his inner temple, a *Hanumat* realises his *bhakti* when he feels that he has devoted himself to His service exclusively, an *Arjuna* realises his *bhakti* when he feels that he has in Him his constant friend, and a *Bali* realises his *bhakti* when he places self and all at His disposal.

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* "यत्पादसंश्रयाः सूत मुनयः प्रशमायनाः ।" (B)

CHAPTER XXI.

Rational Life in Comprhensive Devotion.

SUDDHA-BHÁVANÁ.

Suddha Sraddhá or active devotional life is undoubtedly the primary factor in the growth of true religious life. It is the visible expression of pure life connected with man's will-to-be or will-to-do. True, even along with this primary phase of life-assertion, man's intellect and emotion, his knowledge of life and love of life, do come into play to some extent. When man wishes to live through acts of life, he must be credited with knowledge as to how he is to live and with an attachment towards life in action. There is, it is needless to observe, some knowledge at the disposal of a worldly man from his very birth. It is primarily associated with life itself and secondarily associated with cosmic experiences of life prior to a particular birth in the case of every man. The one ever pushes life to strive to know every thing, and the other to know things in ways appropriate to the peculiar conditions of worldly life with its limitations and imperfections. Such is also the case with man's joyous love of life. Life is ever loved and joy is felt in the process from the very nature of life, and it is loved in particular ways, and particular joys are associated with particular experiences, as worldly conditions permit.

Inseparably associated though the three phases are, life of action, life of reason, and life of love and

joy, there is always to be noticed, as we have said, a sort of pre-dominance of one element over the other two in every mode of life's self-expression. One mode thus stands for active sense-life, another for intellectual life, and another for emotional life, accordingly as the one or the other element is viewed as dominant, with the two others as subservient. Knowledge that is subservient to active sense life is merely re-ceptive or passive; it is assertive or reflective in its dominant phase; it is practically submerged in the emotion of love when that element overflows life completely. Love dominated by active sense-life is barely felt in its essential fullness and purity; intellectual love is kept in the background of the contemplation of the union of 'lives'; love is full and fills every creek and corner of life when it is in the ascendant. Active sense-life almost comes to a stand-still when life reflects within itself; a life in love forgets to attend properly to the active duties of life; sense-life scrupulously and laboriously follows the active instincts and impulses of life when it is left more or less free from the control of reason and love.

As love is the one element which fills life to the full, it follows that sense-life and intellectual life are themselves raised to the level of highest devotion and truest religious life when they are brought into line with love of All-life.

When true love of All-life supervenes in the intellectual life of man, the rational expressions of that life are expressions of full comprehension of Divine life in self. Nothing is then thought of except in

connection with His Life Nothing is done which does not associate itself with His Life, in initiation, execution and fruition. Comprehensive intellectual devotion is thus identified with *suddha-bhávaná* or *suddha-samádhi*, exclusively occupied with thoughts of Pure Life as it is. The pure attachment to Life implied in these exclusive thoughts for Life reveals it as *suddha-rati* or pure attachment in thought. The quietest phase of life associated with this *suddha-rati* and *suddha-bhávaná* is *suddha-bháva* or pure course of existence.

Though comprehensive intellectual devotion is largely self-centred contemplation, it is to be clearly distinguished from abstract self-concentration or even absolute concentration of self upon Higher self. *Jnánayoga* pure and simple may have its use, but in itself it is far removed from *suddha-bhakti* or genuine devotion. The *Yogin*, who recognises nothing but his inner self, may work out salvation as he understands it, by the practical stoppage of all false life-activities and by an uninterrupted course of self-withdrawal from the region of ' false ' life. When his sense-organs have practically ceased to work, when his internal organs have been detached from contact with outer life, the *átmayogin*, left then in possession of abstract reason that argues no correlations of life, argues himself in self as full life in its complete emptiness. The *Paramátmayogin* on the other hand goes a step further and realises his self in a Higher Self. He anchors his life there and is fully satisfied that nothing else remains to be done. But the *bhaktiyogin* looks all around, and surveys

the great principle of all life more closely. He then devotes himself to Him in the truest fashion of comprehensive life, and recognises in Him *Purushottama* and One *Purusha*, Fullest of the full and One absolutely Full. Infinity is His essence, and the universe is a playground of His. In Him is the finest phase of every unit of life. In Him are permanently embodied all ' Incarnations ' that reveal themselves now and then to sustain apparently mortal life. Gods in their transcendental essence are in Him, so are men, so are all units of apparently higher and lower orders of beings. Transcendentally the whole is organised as One Infinite Life. It is infinite also in its apparently mortal phases, when Life as a matter of play and self concealment, masks itself in infinite ways through the lives of mortal beings. The *bhakti-yogin* realises himself as a part of such life, and his devotion is directed therefore in a comprehensive mode The abstract contemplation of the *átmayogin* can never culminate in this sort of devotion; for one realises exactly what one keeps steady in view. The *Paramátma yogin*, though face to face with his Higher Soul, nevertheless fails to take note of His true all-comprehensive Life. The *bhakti-yogin* alone prepares himself for this all-comprehensive life-realisation, and is thus enabled at the end to know how to live full life and real life in association with the centre of all life even in intellectual contemplation of His Life. Life in inaction, life at complete rest, has no charms for the *bhakti-yogin*. It is inconsistent with his ideal of full life. Purity in absolute self-isolation may attract some,

but it does not appeal to the fertile imagination of the *bhaktiyogin.* He prizes pure life in touch with Life all around. *Brahmasamádhi* or *I´swara-samádhi* of course may be converted into comprehensive devotion, if the will is there to comprehend Him through such abstract courses of contemplation. Such a will however rarely develops in course of self-abstraction. His intervention as the principle of pure life will alone bless and favour a pure life, absolutely unfaltering and stedfast in its pure self-concentration, with the inclination to develop such a will. *

The course of *suddha-bhakti-samádhi,* though it involves a comprehension of details of His Life, is from its nature simpler and easier than *Brahma-samádhi* and *I´swara samádhi.* In *Brahma samádhi* or *I´swara-samádhi* life is sought to be trained on something in the abstract, itself or a higher self, and this effort of unnatural abstraction is necessarily hard and painful. Briefly put, life will have to negative itself completely, reason will have to stultify itself in every way, love will have to eradicate itself, before abstract contemplation can hope to fulfil itself. † Not so in *suddha-bhakta's samádhi.* He ever lives through Him, reasons through Him, and feels through Him, whatever may be his condition

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* 'मुक्तानामपि सिद्धानां नारायणपरायणः ।
सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने ॥' (B)

† 'अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥'

of life. His contemplation of All-life, dominant though it may be, will inevitably evoke active response and loving response to the Life of eternal work and love. There is no question of absolute abstraction in his case. His knowledge does not shut out knowledge of life here, there, and everywhere. He lives a natural course of life, only that course is illuminated by the light of full life, clear life, transcendental life in every mode of his life-expression associated with his contemplation of Highest Life.

The mode of pure love or *suddha-bháva* or *suddha-rati*, that is in the background of *suddha-bhávaná*, and feeds it, keeps it alive through all apparent emotions of the world, is always then a prominent factor, predominant though it is not, in comprehensive genuine intellectual devotion. Attachments to worldly life, life under the magic influence of its own force of negation, are necessarily transferred to the One embodiment of life as soon as the false self is supplanted by the true self in the worshipper in true devotional self-contemplation. The blessed participant in Divine Life, to whom nothing but true life appeals in all his thoughts, lives in sole relationship with Him behind all his thoughts The intellectual *bhakta* inwardly feels himself as exclusively related to Him and what is His, whenever he thinks of Him. When pure emotional devotioin is predominant, the *bhakta* of that type of course feels that relationship most vividly. To that out and out sentimental *bhakta*, "He is the father, He is the mother. He is the son, He is the near one, He is the dear one, He is the friend,

He is the guide, He is in short everything that attracts one life to another." * The *milkmaids* of *Vrindávana*, as every one knows, were imbued with this spirit of pure emotional devotion. The same spirit is said to have ever inspired the worshippers, who had earned pure emotional devotion to Him by their previous devotional *karma*, but who were for some reason or rather born in apparently lower orders of life. 'The cattle that gazed on the field forgot everything when *Krishna* began to play on his flute of eternal love. The deer on the lawn were captivated by the music of all-comprehensive love and joy. The plants and hills, the souls behind them, were enchanted by His songs of true life and love.' † In predominant emotional devotion, indeed, it is fully realised, that it is He, the Source of all life, that ushers a unit of life into worldly existence, and the father and the mother are only apparently so and falsely pose as such. Similar is the case with all worldly relations, for all relations are really established by Universal Life and none else. Everything one owns, everything one is established in, is He and is His in its true essence. It is this Divinity in worldly things and worldly relations that accounts for life's attractions towards them. They are valued not as they appear superficially but as they are inwardly recognised Devotional life in

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* "यत् पत्यपत्यसुहृदामनुवृत्तिरङ्ग स्त्रीणां स्वधर्म इति धर्मविदा त्वयोक्तम्।
अस्त्वेवमेतदुपदेशपदे त्वयीशे प्रेष्ठोभवांस्तनुभृतां किलबन्धुरात्मा॥"

† cf. "केवलेनैव भावेन गावो गोप्यो नगा मृगाः।" (B)
Also 'अस्पन्दनं गतिमतां पुलकस्तरूणाम्॥'

emotion stands for a vivid realisation of all this, while devotional life in reason though based upon such realisation does not prominently occupy itself with the sentiment. Even in our mortal phases of existence, this sentiment, permanently associated with life as it is, ever prompts us to live in conformity with this ruling passion, only we miss its true significance. Divinity is everywhere, only we fail to grasp this and speak of Life and Love in the terms of death and disgust

In *suddha-bhakti* or *samádhi*, this inwardness of life and love is consciously realised, and is consciously *acted up to* conformably with the predominant nature of contemplation. The *samádhi* of the genuine *bhakta* does not blot out the marks of life. His life, unlike that of the mere abstract *yogin*, realises itself, not in practical self-extinction but in conscious life-accumulation. The life of the intellectual *bhakta* grows, not decays, in his devotion. Fullness of his life can never afford to live in barren emptiness, conceived in terms of abstract cheerfulness, abstract knowledge and abstract joy. Whatever may be his mode of life-expression, concrete self-evolution is the aim of his life, the course of his life. Life's hopes and longings are not burked in his *samádhi*, but they appear in their full vigour, true spirit, in true devotional contemplation. Pessimism can never attack this stronghold, for pessimism leads to suicide, while optimism alone sustains life. Life cares to exert itself so long as it does not despair of growth and advancement. Life in absolute despair is life lost absolutely. Work is ever induced by prospects. If there is no hope for

better life, it is sheer folly to expect life to be enamoured of itself. Life ever asserts itself in the hope of its own realisation. No joy in view, no life in any mode of self-expression. The absolute illusionist and abstractionist who has nothing but practical death to offer as the prize of exalted life can never hope to inspire his follower with any genuine enthusiasm for life. Where cessation of all life-expression is the end in view, it is mockery to insist upon any kind of work as a means to that end. When one really wants to disengage oneself from a thing, one can not be inwardly convinced of the usefulness of the same thing on any valid consideration. If *karma* is intrinsically a false step of life, nothing can transform it into a right step. If *karmic* life is organised illusion, it will never lead to the region of true life. The abstractionist must therefore preach the gospel of no *karma* right through. But there can be no escape from some *karma* so long as life is life, and life can never cease to be life. The genuine intellectual devotionist takes full cognisance of this fact and never aspires to or entertains the idea of eternal self-abnegation as the true end of life. He does hope always for a bright life and vigorous life. He begins to live such a life the moment he intellectually devotes himself to Him and what is His in his self-contemplation. He therefore is enabled to finish as he starts. *Karma* he identifies with an essential aspect of life, only he avoids misguided life, misguided *karma*. *Karma* indeed can never come to grief so long as it is in its purest element of life, that is, it is done for All-life,

and for nothihg but Life. It throttles itself, it kills itself, when it *forgets* itself, it *knows* not its true mode and true end, it takes a *blind* leap and leaves the true course of *reason, joy* and *life*, when it pursues the alleged laws of life gone wrong, life not in devotion to True Reason, True Joy, and True Life. The acts of the intellectual pure devotionist on the other hand are prompted by instincts of true love and true joy, true reason, true life, consecrated as that self is to Highest Reason, Life and Joy, in every phase of his intellectual life.

When man's *sádhaná* phase of devotion is predominant, it is sustained in its course by an instinctively realised thought of life for Him. When he offers his prayers to Him, chants holy songs in praise of His Life, he inwardly thinks that this way lies the true activity of life. He has a firm belief in, has implanted full faith in, that mode of life-realisation. The light of reason that guides him is not visible in its full blaze to his inner eye. The joy that is also held in prospect in course of dominant *sádhaná* though inwardly felt is not fully realised. In a word the *sádhaka's* devotion is settled mainly in faith, in confidence, rational and cheerful though essentially it is. In sense-activities associated with comprehensive intellectual devotion the faith becomes thoroughly illuminated by the light of Full Reason. The worshipper not only progresses, but is fully conscious, vividly aware, of the progress, in life's self-fulfilment. His life is conscious in its attachment to All-life, when he knows that he is entirely with Him and none else.

It is now clear that the intellectual *bhakta*, through devoted more prominently in thought-life to All-life, yet knows how to work for Him and love Him and onjoy Him. To a *Sátwata* interpreter of Hindu religious history, in all the definite modes of intellectual devotion, in *tapasyá*, *yoga* and *samádhi*, prominently expressed in such forms in the *Vedic* age, the *Upanishadic* age, and the *Rationalistic* age, one after the other, all the three sides of genuine life-devotion are faithfully reflected The true *Vedic* ascetic must primarily occupy himself in his thought-courses with One all-comprehensive life (*eka sat*), and would then realise that He alone was to be loved, and every thing through His all-comprehensive life, and all acts were to be guided by this attachment to All-life in One Life. The true *Upamishadic yogin* in conformity with *Jnána-yoga* conception of life, would first merge his soul, for the sake of self-concentration, in One Universal soul, and would then necessarily attach himself to that One Soul, the Soul of all souls, and act up to that creed of life and love. The true *Samádhi-yogin* would, as the most essential step in his scheme of religion, concentrate chiefly on Him as the Transcendental Soul that comprehends in His self all definite entities of life or soul, wherever they are placed, in a cosmos or above cosmos, and would thus find himself in a position to concentrate all his sentiments in one sentiment of love for Him and what is His, and work, wherever he might be, strictly under the influence of this ruling passion, this ruling idea. It is obvious that in *bhakti-yoga* proper, *tapasyá*, *yoga* and *samádhi* practically mean

one and the same thing as regards their essential character. We now propose to follow the *Sátwata* historian in his interpretation of religious history with regard to specified types of such intellectual devotees.

The first *Vedic* student and *Vedic* sage, the first *Brahmachárin* * who engaged in *Vedic* austerities or *tapasyá* was no other than the first man of the cosmos, the World-man, *Brahmá*. He is said to have been the first to study the *Vedas*, for *Vedic* knowledge or Divine knowledge revealed in creation was necessarily communicated † to the first World-man. In this first expression of Universal Rational Will was inherent all knowledge, all laws of life, necessary to regulate the creation of the universe. *Brahma's* was therefore the first effort to concentrate on Fundamental Life. The first visible unit of world-life to develop itself must draw life-inspiration from the main spring of life. In other words world-life at the start stood in need of being inspired by Life beyond the world. Unless and until Highest Life transferred life-energy to a particular 'Creator,' that 'Creator' could not feel the stir of creative life within him at all. When therefore the Hindu Scriptures record that *Brahmá* embraced the ascetic's life for the fulfilment of his mission of creation, we must understand that he sought to participate in his Maker's life-energy for the realisation of his own

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* स एव प्रथमंदेव: कौमार सर्गमाश्रित: ।
चचार दुश्चर ब्रह्मा ब्रह्मचर्य्यमखण्डितम् ॥ (B)

* "तेने ब्रह्म हृदा य आदिकवये ।" (B)

life through world-life. This was his *tapasyá*, his *yoga*, his *samádhi*. He prayed to Him that He might come to his help, and that was his *tapasyá*. * He awoke to find his own life as a side, a part, of His Life, and that was his *átmayoga*. He linked his own life with His Life, settled his own in that Higher Life, and that was his *samádhi*. In this World-man's partnership with Divine Life, in the transformation of the pure absolute life-energy into world-force, in the evolution of Pure Reason into cosmic reason, in the course of the passage of life from God to first man, lies the secret of creation. That is what is vividly presented as the *Bráhmic* penance. Let the *Bhágavata* explain this in its owm inimitable way.

"Before creation, the world was merged in one vast sheet of water, the great ocean of life in a state of flux. On that sheet of water was the Mighty Serpent, with his 'coils' of life to move, the Spirit of the indestructible remnant of all mortal life, the great *Ananta* or *Seshamu´rti*, the great *Vásusiki* in whom every unit of life must be located in the end. On the back of this Serpent rested the Mighty Embodiment of all-life after the cessation of world-work of one 'creation' and on the eve of the starting of world-work of another 'creation.' The fundamental forms of cosmic life in their infinity were all there to bide their times of evolution. All the worlds of man, for man after all is everywhere, were there spread

* "स तपोऽतप्यत" "सोऽर्चन्नचरत् ॥"

cf. तपस्तप्त्वासृजद् यं तु स स्वयं पुरुषो विराट् । (M. S.)

at ease. He awoke, his life-activites were roused from the dormant state in fullness of time. The assertive energy at once moved to organise, to evolve a universe anew, or rather to restore the older universe to life. His spirit moved everywhere, inspired every unit of existence to work up and work through the projected organisation of cosmic life. Under the auspices of the force of assertive life, the cosmos must now shape itself. Up rose at once, over the great mass of the 'water' of creative life, out of the 'body' of the then Incarnation of All-Life, a full-blown lotus, undoubtedly the the most appropriate 'abode' for the time and the circumstances, for Life settled in that water ready to bloom forth and expand. This lotus of cosmic life revealed within itself the form of transitional cosmic life, the Mighty *Brahmá*, the great repository of the creative energy. In him was now the powerful impulse of world-life. He felt the impulse, 'looked round' to see where and under what circumstances world-life was to be realised. This was the reason why World-man disclosed 'four faces' just as he appeared on the cosmic scene. He however found nothing but chaos all round at first sight. He then turned to look within where he felt the impulse of cosmic life. The impulse stood for a definite project of cosmic life, but where was the scheme, who was to unfold that scheme to him? He was thus driven to deliberate over the matter. Who am I? What am I? Why am I planted here? Whence this wonderful lotus? What for is it? Questions like these spontaneously rose in his mind as he analysed his

creative impulse.* His inner reason thus began to work, completely turned towards the source of life and reason. He was in other words gradually settled thus in *samádhi yoga* †. The light of reason, when reason was completely turned to itself, immediately blazed forth in its full glory. The whole thing now explained itself. He grasped fully what his creative impulse meant for him. In the light of universal reason and universal life, which was now fully spread before him, he found everything that was wanted to give vivid expression to the creative impulse that was in him. The elements of creation were all there, inherent in that Life of Universal Reason, in the Person of the Mighty *Purusha*, the embodiment of full cosmic life. Everything was to come out of Him and he was the chosen agent to do the work, or rather to participate in the inevitable course of events as the favourite who had earned the favour to be permitted to associate himself with His life in the particular circumstances. He realised his position, began to sing His glories, implored his grace to confirm the favour, to raise him to His level of Life as a participant and comrade of creative Life. That way alone he would be enabled to fulfil

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* "क एष योसावहमब्जपृष्ठे—एतत्कुतो वाब्जमनन्यदप्सु।" (B)

† "प्राणै र्जितश्वासनिवृत्तचित्तो न्यषीदारूढसमाधियोगः॥
स्वयं तदन्तर्हृदयेऽवभात मपश्यतापश्यत यन्न पूर्व्वम्।
मृणाल गौरायतशेषभोगपर्य्यङ्क एकं पुरुषं शयानम्॥
स कर्म्मबीजं रजसोपरक्तः प्रजाः सिसृक्षन्नियदेव दृष्ट्वा।
अस्तौद्विसर्गाभिमुख स्तमीड्य मव्यक्तकर्म्मण्यभिवेशितात्मा॥" (B)

his mission, to pose as the creator of what was to be created. The 'songs' he sang at this stage, as the token of his own 'littleness' by the side of All-comprehensive Life, though elevated by His grace to the rank of His co-worker, constituted undoubtedly the first hymns of life, the fundamental *Sabdas* or *Srutis*, the 'sacrifice' that stood behind the *Srutis* was the sacrifice of the Almighty *Purusha* for creation out of His Life, and the self-concentration of the so-called Creator on this Life of Creative Sacrifice was his *tapasyá*, the most intense arduous and concentrated effort of life on its active side. What this first ascetic wanted to realise by his *tapasyá* was practically His gracious transference of His Regulative Energy to the humble agent that he might successfully achieve what he was graciously chosen to achieve. He understood he was only to exhibit His work, and he prayed in the course of his *tapasyá*, that nothing might suffer, nothing might go wrong, in the course of the exhibition on account of any failure on his part to keep his humble life steadily attached to His Life that the true life-scheme might be realised through his efforts. The voice of True Life then spoke to him in clear and unmistakable terms about his duties for the purpose he had in view. He must pursue his course of self-concentration on Life more minutely that he might get into touch with the full design of life, inherent in Himself, and visualise the worlds there,—thoroughly uncovered and disclosed to him. The whole thing was really ready-made in the all-comprehensive plan of life, and the so-called creator was only required

by an intense course of association with Full Life to appear as the cosmic agent for the materialistic exhibition. The whole course of *Bráhmic* panance was thus devotion of life to All-life the essence of *bhakti yoga.** It was whole-souled attachment to Him as the One Principle of Life. It was inspired with a keen desire that the bond of attachment or love might not weaken in the course of his appointed life-work, for that would spell ruin to his mission. *Brahmá* sought to live a life consciously and vividly for Him and through Him and realised his *bhakti* in his own way.

That devotional penance stands for life assertion for all life through His Life may be further illustrated by a reference to the legends of the *Práchetasas.* Sons of the great royal sacrificer King *Práchi´navarhis,* the *Práchetasas* were required by their father to engage in austere penance for the wellbeing of creation that had just started or was about to start in earnest. They secured the guidance of *Rudra,* the great spirit planted above all death, and ever thus in closest touch with immortal Life, and in devotion to immortal Life. He gave them full instructions in the methods of devotional penance. The earth was now submerged in water. In the 'heart' of the 'dissolution' ocean, wherein lay submerged the whole of cosmic life, they chanted the glories of All-life, and concentrated

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* "भूयस्त्वं तप आविश्य विद्यास्वैव मदाश्रयाम्।
ताभ्यां मन्तर्हृदि ब्रह्मन् लोकान् द्रक्ष्यस्यनावृतान्॥ (B)
"यन्मनो मयि निर्बन्धं प्रजाः संसृजतोऽपि ते।" (B)

themselves on All-life. They remained in this condition of self-concentration for ages and ages. All-life was at last drawn to them by the force of their concentrated life. He was ready with His boons. What was the nature of the boon you think? Was it an offer to terminate their cosmic life? No. It was to enable them to help in the expansion of world-life then in birth. They were to choose as their consort for life the 'daughter of vegetable life.' Concentrated vigorous life-energy must emerge out of water and be attached to the receptive 'issue' of vegetable life for the further propagation of the species Through His grace, through participation in His potent life, they would carry creation a step further. That was the boon conferred upon them by Life in reward of their ascetic devotion. Enjoined thus, they married the 'daughter of vegetable life.' Through the 'daughter of vegetable life', the germ of cosmic life then developed. The first fruit of the union was *Prajápati Daksha*, the same one who had suffered at the hands of the Force of destruction for his wrong notions about the method of creation. He had by bitter experience seen the error of his ways and was now graciously revived to do his work properly as he was now fit to give a true direction to his creative energy. The one vast ocean in which early life had remained submerged and in which the *Práchetasas* apparently pursued their penance now flowed in its appointed 'bed.' vegetable life had just appeared on the renewed soil. Creative spirit had emerged out of water and allied itself with vegetable life. In such

circumstances the *Prajápati* revived. Revived *Daksha* was to exercise his creative skill on the renewed soil endowed with vegetable life. Animal life was now to come forth through the skill of the *Prajápati*. The life-mission of the *Práchetasas* was now ended. They had done their allotted part in the propagation of life. It was now time that they should seek to merge their life wholly in All-life. And this they did with the help of renewed self-concentration on Him, this time under the guidance of *Nárada*,, the preacher of the cult of pure life-devotion. The legend of the *Práchetasas* thus establishes the goal of ascetic devotion proper as life for all life through the grace of Life.

The same truth is forcibly illustrated by the life-stories of the great royal ascetics of *Swáyambhuva Manu's* line. In each case the boon of asceticism was practically of the same nature. The *bhakta tápasa* was to live a life full of Him in all his thoughts and finally to merge in Him. Thus lived *Priyavrata, Druva* and every one else of that line. To crown all, God Himself was 'born' in this family noted thus for full devotion to Him as the son of pious *Nábhi* and Himself shewed the best way of true ascetic devotion. This was the incarnation of *Rishavadeva*, whose name is made so much of by the *Jaina* sect.

From devotional asceticism let us now pass on to devotional self-contemplation proper as associated with *jnánayoga*. As already explained, the *bhakta átmayogin* is not content with the course of religious culture whereby self practically stultifies

itself by concentration upon empty abstraction, but strives to realise full life, concrete life, all-comprehensive life, behind the 'little' individual soul. His soul is the temple eternally dedicated to the Lord of the 'internal world' planted in every soul and is ever realised through Him as enlightened and enlivened by His presence. Absolute emptiness does not pass with him for fullness of life, and full light does not reveal itself to him as something that has nothing to illuminate for discrimination. He does live, he does reason, in the fullest consummation of life and reason, inspired through and through by All-life and All-reason. "There is nothing, I am interested in nothing, I am not an entity of life *" is not the *mantra* of the *bhakta átmayogin.* In his devotion to All-life, the *bhakta átmayogin* takes a better and broader view of life. To him life is spread all round, and his self only participates in One All-life. His self-concentration discloses one centre of all life.

Kapila, as every student of Hindu philosophy knows, was the first to propound the doctrine of purely rational individual souls, complete by themselves in their naked rationality, though somehow or other supposed to be brought into contact with one material Nature, in their so-called worldly careers, which are really regulated by that material Nature, in accordance with the accepted canons of *material logic,* through a vast organisation of false

* "एव तत्त्वाभ्यासान्नास्तिनमे नाह मित्यपरिशेषम् ।
अविपर्य्याया दिशुद्ध' केवलमुतपद्यते ज्ञानम् ॥" (S. K.)

souls within itself referred to the pure souls that stand above nature, and ever active, each of them, in the mortal material plane, so long as the falsity of the notion does not reveal itself to the individual. *A´tmayoga* was naturally the religious creed of life of a follower of *Kapila.* But the same *Kapila* is turned into a *bhaktiyogin* and his *átmayoga* is transformed into *bhaktiyoga,* when he is made to re-appear as a preacher of the *Sátwata átmayoga.* Hindu religious history indeed thus transforms the characters of all earlier and earlier religious preachers, whenever later and later theories of life are sought to be 'authoritatively' propounded. The *Sátwata Kapila* speaks in different tones and with a different voice. His father, under his advice, pursues a course of self-contemplation which reveals *átmayoga* as completely raised to the level of *bhaktiyoga.* The father in his life of retirement and self-contemplation, "concentrates upon *Vásudeva,* the One unit of life at the centre of all units of life, the One unit of reason among all units of reason. Thus he realises his own soul, thus he feels himself absolutely *free* to grasp the best course of life. The One Life behind his own life is spread everywhere, and everything is comprehended in that Life implanted behind his own life."* Through such a course of devotion to Him in which individual likes and dislikes all vanished at

* "वासुदेव भगवति सर्व्वज्ञे प्रत्यगात्मनि
परेणभक्तिभावेन लब्धात्मामुक्तबन्धनः।"
आत्मानं सर्व्वभूतेषु भगवन्तमवस्थितम्
अपश्यत् सर्व्वभूतानि भगवत्यपि चात्मनि॥" (B)

the magic touch of all-round life, the life of the great devotee realised itself in Him, the embodiment of all life.†

To his mother *Kapila* fully elaborates the broader view of life to which *átmayoga* must be raised to fulfil its true nature. Let us then patiently listen to and grasp what *bhakta Kapila* says to his mother.

"The greatest good of the individual undoubtedly lies through a course of complete self-concentration. By such a course alone mortal joys and griefs cease to trouble the soul, for in complete self-concentration, in its comprehensive littleness, glorious by itself, the soul is lifted above the mortal plane." * The discourse thus opens in the characteristic *Sámkhya* style. It is undoubtedly good as far as it goes. But is life fully satisfied with itself when in the name of self-concentration it is condemned to practical self-annihilation? Life, true to its own nature, ever wants to live. How can it cheerfully accept a condition of self-stultification? Will not self-concentration, concentrated life-energy, automatically raise life to the plane of full life and all life? If that automatic progress is 'restrained', will not self-centred liberated life be pulled down by its own

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† "इच्छादे षविहीनेन सर्व्वत्र समचेतसा
भगवद्भक्तियोगेन प्राप्ता भागवतीगतिः। (B)

* "योग आध्यात्मिकः पूंसां मतो निःश्रेयसाय मे।
अत्यन्तोपरतिर्यत्र दुःखस्यच सुखस्य च॥
तदा पुरुष आत्मानं केवल प्रकृतेः परम्॥" (B)
निरन्तरं स्वयं ज्योति रणिमान मखण्डितम्॥" (B)

force to the plane of mortality again ? Concentrated life-energy must be kept engaged purely in a pure plane of life, or it will rather choose to follow impure courses of life, simply because they are courses of *life*, but absolutely refuse to be pent up in self for ever. Hence proceeds the *Sátwata Kapila* :—

"For true self-realisation, the *átmayogin's* self-concentration must culminate in concentration on all-comprehensive Life. There is no other way equally *safe* and *sound* for the purpose When devotion, whole souled devotion, to Him supervenes, individual life automatically and inevitably refrains from pursuits of material life ; it then refuses to be captivated by the charms of the world spread all around to lure life into the path of ruin and self-destruction. The life of the *bhaktiyogin* is occupied with things eternally associated with His transcendental life. This course prepares him best for concentration of self upon True Self. By devotion to Him is simplified his course of self-abstraction and self-meditation, for in devotion to True Life he has something concrete which is full of life and which provides amplest scope for the self-withdrawn life to fully occupy itself in its abstract and pure activities after it has withdrawn itself from the arena of wrong life. Life will then fall no more into the snares of no-life ; true knowledge will illuminate the soul through the emergence of the all glorious life in itself ; abhorence of inglorious things of the world will ensue as a matter of course ; concentration will be confirmed upon the Fullest Self gloriously established behind individual self."

It will be clearly seen from the above exposition of the *Sámkhyayoga* that it is completely brought into line with *bhaktiyoga*, and really plants the True Self, the All-comprehensive Self, in the transcendental element of individual life, to be grasped by individual life in comprehensive self-devotion. In other words *Sátwata Sámkhya* virtually argues for the All-comprehensive *Bhagaván* indissolubly connected with the individual soul as its highest aspect. The point is clearly emphasised that there may be no mistake about it. " To be rid of the intense dread of no-life, every unit of individual life must seek shelter with the great Principle of all-life, the One Supreme Self, the reality of realities, the ruler of cosmic life and hence of individual lives." " It is devotion to Him and Him alone in self-centred knowledge and self-centred emotion, that the *átmayogin* is introduced to Him to get rid of all fears and apprehensions about life." " Devotion alone, keen, acute, exclusive devotion to Him, leads to really steady self-concentration, and culminates inevitably in the highest welfare of life." This is the message of the *Sátwata Kapila* for the afflicted world of man. *

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* 'नान्यत्र मद् भगवतः प्रधानपुरुषेश्वरात् ।
आत्मनः सर्व्वभूतानां भयं तीव्रं निवर्त्तते ॥'
'ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः ।
क्षेमाय पादमूलं मे प्रविशन्त्यकुतोभयम ॥'
एतावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः ।
तीव्रेण भक्तियोगेन मनोमय्यर्पितं स्थिरम् ॥'

Under the wise guidance of the Divine Spirit thus revealed through the person of her beloved child,—for this *Kapila* was obviously the Divine Spirit incarnate to disclose the highest secret of *Sámkhya* rationalism,—the worthy mother at once took to the mode of life so thoroughly impressed upon her mind. † She purified herself in body and mind; her whole self turned towards True Self identified with One All-comprehensive Life; she felt in herself the automatic dissolution of the force of Negative life through the emergence of true life; her mind rested at ease on the true self under the direct care of All-comprehensive Life and Reality ever planted in the self; her false cosmic individuality disappeared of itself; troubles of cosmic life were no longer to afflict her; supreme real contentment was now in her grasp.

If the above legend about *Kapila* and his parents fully illustrates the possibility of the adaptation of *Sámkhya yoga* or *átmayoga* to *bhakti yoga*, it also clearly indicates how *Vedántic átmayoga* may also be converted into *Bhagavadbhaktiyoga*. Although the *Ka´pilas* acknowledge an infinite number of individual souls and the *Vedántists* one single

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† 'विशुद्धेन तदात्मानमात्मना विश्वतोमुखम् ।
स्वानुभूत्या तिरोभूतमायागुणविशेषणम् ॥
ब्रह्मण्यवस्थितमति र्भगवत्यात्मसंश्रये ।
निवृत्तजीवापत्तित्वा त्क्षीणक्लेशाप्तनिर्वृतिः ॥'
"एवं सा कपिलोक्तेन मार्गेणाचिरतः परम् ।
आत्मानं ब्रह्मनिर्व्वाणं भगवन्तं समापत ॥" (B)

all-comprehensive soul, it makes very little difference in the matter of individual self-concentration where all life-activities are to be withdrawn from the world of senses, and true life is to rest at the centre of life, reason, and joy. To make the position quite clear, we proceed to explain in some details the mode of life of a true *Vedántic yogin* as conceived in the *Sátwata* scheme of religious philosophy.

When king *Prithu* of the solar race, the first popular and constitutional sovereign on earth, himself inspired with the Divine Spirit for the establishment of law and order among men, was anxious to consolidate his empire on rational democratic lines, there came to his court the four celebrated *Vedántic* sages, the first students of the *Vedántic* cult, the sons of the First *Vedic* Student, the Creator *Brahmá*, apparently brought there under the dispensation of Divine will to satisfy the enquiries of the anxious king's soul, and to help the king in his noble project to establish his empire on the 'law of universal love'. *Sanatkumára*, the spokesman of the four, then impressed upon the mind of the enquiring king the value of the true *Paramahamsayoga* of the *Upanishads*, and it was really the *Sátwata* scheme of *Yoga* viewed in the *Vedántic* light.

" If there is one thing, O king, that emerges as a settled fact from among the mass of controversial matters in the sacred books, it is this,—that man is required to withdraw his attachment from everything that is not in the element of the true self, and that man's whole-souled devotion is required to be directed towards one all-comprehensive Soul,

absolutely unconnected with all worldly modes and attributes. This alone constitutes man's highest good. Faithfully to pursue that all-comprehensive Life's true course of religion, to seek for true knowledge, to contemplate true Self within self, to concentrate wholly upon the Regulative Soul that emerges as the Ruling Spirit of contemplative life, to occupy self with the sacred communications of the One who has nothing but holy messages to transmit, are different aspects of gennine devotion to life. * By such true methods of concentration upon true self, false worldly life ultimately ceases to exist for the man in devotion to true self. Then nothing is inside, nothing is outside, with regard to the One self. What separates the individual soul from the Universal Soul,—and it is nothing else but *Máyá* that creates life through the self-abnegation or self-sacrifice of Life for a new organisation of life, when really there can be nothing new,—itself gives way under the force of true life. † The One Reality of realities then shines forth in the purified element of individual self, as the essence of the self, the 'Lord' of its true element. Know thus yourself in this way identified with Him. Worship this all-comprehensive Personality. Nothing else remains to be honoured of the iudividual soul wnen that soul is in its exalted plane, refined state of life. Grasp this and get rid

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* "असङ्ग आत्मव्यतिरिक्त आत्मनि—दृढ़ारति र्ब्रह्मणि निर्गुणे यया।"
"सा श्रद्धया भगवद्धर्मचर्य्यया—जिज्ञासयाध्यात्मिकयोगनिष्ठया ॥
योगेश्वरोपासनया च नित्यम्—पुण्यश्रवःकथया पुण्यया च ॥" (B)

† 'नैवात्मनो बहिरन्तर्विचष्टे—परात्मनोर्यद् व्यवधानं पुरस्तात्।' (B)

of the mortal view of life, the view that presents diversified and multiplied life, where One Life alone is settled in Self.

Apparently here the *Vedántic* creed is skilfully manipulated to serve the ends of *bhaktiyoga.* If there is unreality all round cosmic life, there is absolute reality of life behind and beyond. To this reality the attention of the royal enquirer and through him of mankind is directed. It should be carefully noted that if the individual soul is here identified ultimately with the Universal Soul, the identity is the identity of essence only, for it is forcibly emphasised that the One All-comprehensive Soul emerges in the end as the central object of life's true worship, and that makes of the All-comprehensive Soul the ultimate Personality, the Highest One, beyond and above, but at the same time comprehended in the essence of little units of life, themselves also all-comprehensive through the identity of the essence. Thus the *Sátwata* spirit speaks here through the *Vedántist*, in the language of the *Vedántist.*

The effect of this teaching upon the king was as was to be expected. Thenceforward, though he continued to discharge all his royal duties, those duties were all done for Him, and hence brought to the level of true life-activities.* He ever afterwards realised that the Great Principle of Life worked through him and he really participated in His work. In this way he never felt any distinct individuality

* 'अकरोद् ब्रह्मसात्कृतम् ।' (B)

in himself in the execution of his multifarious duties. In his complete self-devotion his self was merged in in his One Self. In course of time, when his divine mission was over, he fully embraced the life of a *Yogin*. But what sort of *Yoga* was his? It was nothing but *bhaktiyoga* interwoven into *ádhyátma-yoga*. The *yoga* he practised, in accordance with the teachings of *Sanatkumára*, urged him to *act* in devotion to Him. Constantly and earnestly engaged in *acts* for Him, he realised exclusive devotional attachment to the all-embracing Self as a reality of realities. When death overtook him, the individual identity of this great *yogin* was merged in the One Soul, by thorough-going self-concentration upon that One. Thus he was raised to the level and the rank of *Brahman*. His perishable body then dropped of itself.*

We now propose to give another illustration about the true conception of *Paramahamsayoga* in the light of *Sátwata* philosophy. When king *Nábhi* of *Swáyambhuva Manu's* race was the ruler of the earth, there arose a controversy over the most appropriate mode of life for the *Paramahamsas*. †

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* "सनत्कुमारो भगवान् यदाहाध्यात्मिकं परम्।
योगं तेनैव पुरुषमभजत् पुरुषर्षभः॥
भगवद्धर्म्मिणः साधोः श्रद्धया यततः सदा।
भक्ति र्भगवति ब्रह्मण्यनन्यविषयाऽभवत्॥" (B)
"एवं स वीरप्रवरः संयोज्यात्मानमात्मनि।
ब्रह्मभूतो दृढ़ं काले तत्याज स्वं कलेवरम्॥" (B)

† हंस comes from सोहं सोहं सोहम् as inherent in the

To settle the controversy, God came down on earth in the person of prince *Rishabhadeva*, the son of *Nábhi.* In course of time the prince assumed the reins of government. One day he heard of a great concourse of *Vedántayogins* in his dominions, and king *Rishabha* at once appeared before them. This was the best opportunity for him to fulfil his mission on earth. People were apparently in those days guided by the religious deliberations and decisions of such *Rishiparishads* or councils of sages Before this particular council the Divine Missionary then delivered his message. The sages and the people assembled heard him with rapt attention. Let us follow what he says :—

"Learned and honoured sages, my beloved people, this life of man is certainly entitled to better things than the miserable cosmic experiences To have really good things, it is necessary that life should be purged of all taints of uncleanliness in order to attain to the state in which it can rightfully claim unlimited joy of One Unlimited Life, One All-comprehensive Soul or *Brahman.* * This uncleanliness is the outcome of mortal life's confusion of mortal sense-pleasures with immortal soul's true joys. So long as real life is not distinguished from mortal sense-life, the soul is not grasped in its absolute purity, man is prone to act under the impulse of mortal sense-affections, not under that of all-embracing love

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expression. The contemplative *Yogin* conceives himself this way as identical with Him.

* Vide B. V. 5 "यस्माद् ब्रह्मसौख्यं त्वनन्तम् ।"

of One Consolidated Soul. The penalty of such activities is prolonged mortal life. Man's births and deaths inevitably continue so long as he is under the delusion of no-life, that is so long as he is in the power of *Avidyá*. Man can never get out of it unless and until he learns to transfer all his affections to the sole embodiment of True Life. By constant devotion to Him, who is in the essence of the individual soul and is thus identified with the individual soul, mortal individuality drops of itself." The student of Hindu Religious History of course knows that the great king afterwards shewed by example what he meant here by his precept. He in fact became the model of a *bhakta Paramhamsa* and is universally acknowledged as the *Paramhamsávatara.** We may pause here however to consider the full import of the doctrine enunciated by the divine missionary before the *Rishiparishad*.

Preached in the garb of the *Upanishadic* doctrine of One Soul, the religious philosophy of the *Divine yogin* really breathes the spirit of *Sátwata* devotion. 'If life's false activities are to be stopped'

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* एवं महामुनीनां पारमहंस्य धर्म्ममुपशिक्षमाणो
भक्तिज्ञानवैराग्यलक्षणं···प्रवव्राज ।
नानायोगचर्य्याचरणो भगवान् कैवल्यपति
ऋषभोऽविरतपरममहानन्दानुभव आत्मनि
सर्व्वेषां भूतानामात्मभूते भगवति वासुदेवे
आत्मनोऽव्यवधानानन्तरोदयभावेन सिद्धसमस्तार्थपरिपूर्णो
योगैश्वर्य्याणि नाभ्यनन्दत् ॥" (B)

as he explains himself, 'life itself must be raised in *yoga* to the plane of real life, immortal life, associated with *Vásudeva*, the One Pure Life and Reality. It is no mere abstraction to which religious life is to be directed.' *

Thus the *Paramahamsayoga* of the *Vedántists* was reconstructed by Divine *Rishabhadeva* on the approved *Sátwata* lines. The *Sátwata Paramahamsayoga*, like *Sátwata tapassamádhi* and *Sátwata átmasamádhi*, inculcates nothing but intelligent active affectionate devotion to the great Principle of Life, Reason and Joy. We shall now see how *Paramátmasamádhi* fares in the scheme of *Sátwata* worship.

One of the greatest exponents of *Paramátmayoga*, before he came under the influence of the founder of the *Sátwata* school, was *Vádaráyana Vyása*, with whose name is associated the earliest scholium on *Yoga* philosophy, or more properly the *Sámkhya-yoga* philosophy, that preaches the cult of *Paramátmasamádhi*. In his pre-*Sátwata* days, this distinguished scion of a great family of *Paramátmayogins*, the worthy descendent of *Vasishtha* and *Parásara*, had obtained great and wide renown in the line of *Paramátmayoga*. But the traditional *Paramátmayoga*, long and ably expounded by him, ultimately revealed its intrinsic defects to him. His

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* "एवं मनः कर्म्मवशं प्रयुङ्क्ते अविद्ययात्मन्युपधीयमाने ।
प्रीतिर्न यावन्मयि वासुदेवे । न मुच्यते देहयोगेन तावत् ॥"
"हंसे गुरौ मयिभक्त्यानुवृत्त्या···सर्व्वत्रमद्भावविचक्षणेन ॥
ज्ञानेन विज्ञानविराजितेन । लिङ्गं व्यपोहेत् कुशलोऽहमाख्यम् ॥" (B)

soul missed something in the creed that would fully satisfy true rational instincts. The culture of *Paramátmasamádhi* had raised his soul to the level of the Universal soul or rather planted it in the element of the Highest Soul. But still he instinctively felt that the True Glory of Divine Life was hidden from his view. The great master of abstract contemplation began to feel disconsolate at the indifferent, cold, and barren attachment of soul to Soul. In the element of True Life he found himself devoid of life, vigorous rational emotional life. Were not the instincts of life, highest life, life of highest activity, reason and love, meant for self-fulfilment? He began to question, to murmur, within himself.

While the *Yogin* was in this searching questioning mood, *Nárada* the founder of the great *Sátwata* cult appeared before him in his retreat on the sacred banks of the *Saraswatí*. *Vádaráyana* received the distinguished visitor with due reverence. The visitor however immediately read in his host's face the intellectual murmur of the latter's soul. He questioned *Vyása*, and *Vyása* told what was in his mind, and appealed to the Divine saint to help him out of the uncomfortable position. The great founder of the *Sátwata* cult at once answered the appeal. The legend proceeds—

'Holy *Yogin*', said the Divine Saint, 'the reason why your soul murmurs within itself is obvious. You have done everything which is expected of one of mature scholarship and reason, you have best argued the duties of life, the pursuits of life, the desires of life, and last of all the purest

end of life. But you have left practically undiscussed the one thing that fulfils life. You have shown how life is to attain to the highest stage, but have not as yet cared to explain what the highest stage stands for. You have taught how life ought to realise itself in the end in its own element, in the element of One Life, One Soul, but you have not given any guidance as to how that realisation is to be completed, how life is to be lived in the element of True Life, in association with True Life, in the knowledge and enjoyment of the glories of True Life.* How can your life feel the satisfaction of self-fulfilment ? It is not difficult for you to remedy the defect. You are a *Paramátmayogin.* In your *samádhi* you have established contact between your reason and the highest reason associated with Highest Life. You have so long entertained the belief that that contact alone is sufficient for self-fulfilment. The instincts roused by such contact however have moved you to think furiously over the matter. You do now instinctively feel that mere contact with Highest Life alone can not suffice. Explore these instincts roused in your *samádhi.* These instincts unmistakably argue unrestricted activity, knowledge, and joy associated with True Life, and your partnership in that Life. The eternal operations of Life, All-life, constitute All-life's glories, and do not wilfully shut yourself out of these

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* "यथा धर्मादयश्चार्था भवताह्यनुवर्णिताः।
नतथा वासुदेवस्य महिमा ह्यनुवर्णितः॥"
"भवतानुदितप्रायं यशोभगवतोऽमलम्।" (B)

glories in which you have every right to participate for all time. Truly direct then your *samádhi* and gather the immortal glories of All-life. * His works that belong essentially to Him can never die, and revealed though they are from time to time in the mortal cosmos, they are so revealed only to sustain the life of the cosmos and thus disclose their essentially immortal character. His immortal works, the glories of his immortal *lí́lás*, are therefore ever in evidence in the region of immortality, the element of True Life, and your *samádhi* has given you full and eternal access to that region. There the 'history' of His *lí́lás* is never missed, there they are ever enacted in eternal freshness. Greatest of all *samá́-dhiyogins*, lose no time in gathering these eternal records for the benefit of the afflicted world. You will then have done the one thing necessary for your true self-satisfaction, for your instincts tell you that to live a true life is to live for All-life, and to live for All-life is to live for all life, to help every unit of life to live for All-life. Any code of religious life that does not take note of this broad fact leads life to confusion and misery. Life ever instinctively points to Life as its ultimate goal. Do not therefore make too much of creeds of life that concern themselves with no-life. Explain to the world the glories of Life and Life alone, Immortal Eternal Life, All-comprehensive Life. Place yourself under the direct care of All-life, and tell the world to do

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* अथो महाभाग भवानमोघदृक् शुचिश्रवाः सत्यरतो धृतव्रतः ॥
उरुक्रमस्याखिलबन्धमुक्तये । समाधिनानुस्मर तद्विचेष्टितम् ॥ (B)

the same. Shape life in conformity with self-consecration to Him, and show to the world how it is to pursue such a genuine course of life. Life in consecration to Him can never slip, can never find itself unsettled, for it is fixed in Life, the one principle of settlement. * Even the paths of *sama'dhi* have their pitfalls, but not the path of comprehensive devotion to Him. No danger, no fear, no anxiety for the follower of the path of *bhakti*, for one who has consecrated life to His service.' †

The *Sa'twata* teacher then bade farewell to his host. *Vyása* was now a changed *Yogin*. His mode of self-conetmplation underwent radical transformation. His *sama'dhi* was elevated to *bhaktiyoga*. His soul still concentrated upon the Highest soul, but it was no longer in cold indifferent touch with that Soul. It warmed up and felt a lively interest in the contact. The contact was turned into association with, comradeship with, partnership with Full Life. The full import of this partnership now flashed in his pure reason. Individual life and cosmic life were at once seen in their true perspective. " In the profoundest depth of his devotional meditation, his rational instincts truly directed, he found revealed to himself the Great of Embodiment of all-comprehensive life. The principle of No-life or *Máyá*, that which exhibits all units of life that organise the cosmos as ever occupied with painful efforts of self-settlement

* "न कर्हिचित् क्वापि च दुःस्थिता मतिः।" (B)

† "यमादिभि र्योगपथैः कामलोभहतो मुहुः।
मुकुन्दसेवया यद्वत् तथाद्धात्मा न शाम्यति॥ (B)

in life through assumed lifelessness, appeared in her true character as an appendage to All-life ".* The truth of life was now fully comprehended by the sage. Ah ! life here assumes no-life, at every step of life, but life's instinct is ever all right. One ever instinctively feels that one has really no births and deaths, one is never 'to be' or 'not to be', that these phases are purely self-assumed, and the assumption accounts for alleged misery of life. One has only to realise oneself eternally consecrated to, eternally settled in, Life, All-life, and all taints of mortality, delusion, and misery, vanish at the touch of pure life, pure reason, and pure joy. The sage then realised his true Divine mission in life. He must impress the truth in the minds of men. The great *Sátwata Samhitá* or the 'Compilation of the truths of Life' was the outcome of this self-realisation on the part of the great *Yogin.* This was the foundation of the great '*Bhágavata Purána.*'

The legend of *Vyása*, the *Sátwata Vyása*, conclusively shews that *Paramátmayoga* is essentially *bhaktiyoga,* if the essence is truly grasped and emphasised. It is the *Sátwata* touch that animates the *samádhi* with Full Life. The *Paramátmayogin* initiated into the creed of All-life, of comprehensive devotion to All-life, no longer looks upon the

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* "भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले ।
अपश्यत् पुरुषं पूर्णं मायाञ्च तदपाश्रयाम् ॥
यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम् ।
परोऽपि मनुतेऽनर्थं तत्कृतञ्चाभिपद्यते ॥" (B)

Highest Soul as only the purest of souls *, but the Fullest of souls, the Life of all life, the One Principle that stands for active, rational, joyous life, in association with all units of life in their transcendental purity associated with clean activity, clean knowledge, and clean joy. Unlike the ordinary *Yogin*, he does not remain satisfied when his own life has been raised to the fullest element of All-life, but he is instinctively prompted to work for the realisation of All-life on the part of every unit of life everywhere, for every life is a partner of every other life through All-life, and self fulfilment requires fulfilment of every part of self. True, in his transcendental essence, a *bhaktiyogin* is in comradeship with all full units of life, and he realises this essential self-fulfilment, but he can not feel himself full in the cosmos where such realisation is a rare phenomenon. He can not however sit still when he has realised the full import of life. This of course makes out the *bhaktiyogin* 'never full' in his worldly phase of life, but that phase is *deliberately assumed* by him, and is his *bhakti lílá*. † He does not forget his essential fulness in this *lílá*.

The rational life of the *bhaktiyogin*, when it is realised to be in full devotion to Absolute Reason, comprehends the phases of cosmic reason, individual and universal, in a scheme of absolute reason. Cosmic experience then appears in its true colours to

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* "क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः।"

(पातञ्जल)

† cf. "नैतान् विहाय कृपणान् विमुमुक्षु एकः।" (B)

him. His *avidyá* is merged in his *vidyá*, is turned into the *li´lá* of *Vidyá*, the mask of *Vidyá*. The rises and falls of ideas in the domain of cosmic reason, under the influence of *rajas* and *tamas*, the mortal principles of 'to be' and 'not to be', and the momentary fixtures of ideas under the mortal principle of existence are *settled* in his reason in a permanent *scheme*, for the mortal principles are themselves immortalised in life's devotion to Full Life. The rise of ideas in perception, inference, and *presumption*, † the fall of ideas in oblivion, doubt, and

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† All phases of material existence fundamentally start with the stir of *a´ka´sa* elements, or *nityasabdas*. All phenomena of the mortal world together with the truths implied therein are therefore in a sense self-communicated through *nityasabdas*, viewed as *A´gama* or repository of self-communicated truths *A´gama* represents the fundamental belief in exsitence or *a´stikya buddhi*, otherwise known as *sraddha* . *Sraddha´* implanted in *nityasabdas* can never go wrong, for nothing can happen, no truths can materialise, without the intervention of *nityasabdas*. But dragged into the mortal plane, *sraddha´*, associated with human *a´gama* or historical records of alleged facts, gets necessarily cramped on account of the limitations of the mortal world. Imperishable beliefs in things of existence on the mortal plane can not stand. The facts are tainted with mortality, the records are tainted with mortality, *sraddha´* itself is tainted with mortality. But the immortal elements are behind all this mortality. Mortal events proceed from immortal efforts of materialisation ; mortal records try to reproduce the immortal records behind the immortal efforts ; mortal *sraddha´* or mere, presumption is based upon essential presumption that something has come to be. Like all phases of mortal knowledge *sraddha´* is mortal in the mortal plane, though *sraddha´* as inherent in true *A´gama* is pure revelation or self-communication of Life in the stir of existence.

misconception, and the temporary fixture of ideas in retention, discussion, and contemplation, which unsettle mortal human reason at every step, and ever argue mortal man's inability to know correctly in mortal life, are all so many assumed attitudes of reason in immortal devotion. The innumerable cosmic phases of *avidyá*, which cluster round the basic nine 'three by three, crores of times', under the ever-working three mortal forces, vanish away altogether in the light of settled reason in *bhakti*, or rather transform themselves into varieties of reason's *li´lá*, that is rational will on the part of the *bhakta*. The individual *sambit* or reason of the *bhaktiyogin*, ever consecrated as it is to All-life's *sambit*, does always fully grasp all relations and correlations of all life that constitute the elements of all knowledge. Thus under the inspiration of *suddhabhakti*, all acts of knowledge, even when apparently phenomenal,

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It is to be noted in this connection that only perception, inference, and self-assumption or self-communication were regarded by older writers as *prama´na*s or proofs for truths. If however *prama´na* is taken in the sense of proof for a truth, there is no reason to restrict *prama´na* to three modes of so-called true experience only. The three modes of remembrance and the three modes of confusion are as good proofs of truths in their own ways as the three modes of so-called true experience. They do all establish the one truth, the truth of one ruling life. The *Pra´ma´nika*s apparently attached greater importance to the modes of so-called true experience only because 'modes of remembrance' and 'modes of confusion' from their nature could not be regarded as modes of actual experience, and actual experience they regarded as true experience. But experience itself can never be divorced from the modes of remembrance and confusion. The nine are really in one and the one is in nine at every turn of experience and knowledge.

turn automatically into acts of full knowledge, for in *bhakti* true life ever establishes relations with true life, and true life is always all-comprehensive even in its *individual* littleness. In the full blaze of All-life, there is no room for *avidyá* or no-knowledge. No knowledge, when it is assumed for knowledge, is deliberately and consciously assumed. "Ah! reason, all-comprehensive reason, has here purposely *chosen*, out of the impulse of its *lílá* of self-concealment and self-deception, to try to know what is already known." Mortal *jíva* is unconscious of this *lílá* of his true self, does not realise this attitude on the part of his self, and hence argues the search for knowledge to be due to innate ignorance, but one raised to the plane of true reason and true life in pure devotion smiles at this 'sport' of self, and comprehends it as the *yogalílá* of *yogeswara*, for all acts of knowledge are turned into *yoga* when they are outcomes of contact between true life and true life, the true life of the knower and the true life of the known, both ultimately merged in One True Life through the contact.

CHAPTER XXII.

Emotional Life in Comprehensive Devotion.

SUDDHA-PREMA.

Active life and intellectual life, as we have seen, are themselves lifted to the plane of true religious life when love for All-life permeates them in their respective spheres of operation. A life of emotion absolutely guided by love for All-life is therefore the highest phase of religious life on the face of it. If emotions rule life, love is itself the ruling factor of the whole of emotional life, for all other emotions are really subsidiary to love. Love therefore is pre-eminently the spring of life, and a religious life of love for All-life is necessarily the most exalted of all modes of religious life.

The one thing that sustains man in his incessant life-struggles, and not only man, but every definite unit of life which is 'man' in its essence, is his love of life. Man loves life, man seeks to safe-guard it against all risk, man strives to realise it intact. This love of life is his instinct of self-preservation. It expresses itself in joy of life when fulfilled to any extent however small. Love of life and joy of life are two phases of the same thing. The one leads to the other. The one is set up as the end of life, and the other serves as the impetus of life to realise the end, amidst all struggles of existence. The two are therefore identical in essence. It is not without reason therefore that Hindu Rhetoric has hit upon

one word *rasa* to express both. *Rasa* is the fundamental joy of life, love of life. Life works in love, life realises itself in joy. Life then is itself joy and love. If the driving force of life is love, it is necessarily its sole constituent, for nothing else is conceivable in connection with life as a simple fundamental force. If the essential condition of life is its state of joy, then joy is the one element of life, for in no other element can life settle itself. Love, joy, and life are thus different aspects of one thing. *Rasa* is this one thing. *Rasa* is life's one spring of action, *rasa* is life's self-fulfilment, *rasa* is life's essence itself. Love, as *rasa*, therefore drives itself to itself throughout a career of life. Whenever in a centre of life there arises a need of life to be satisfied, and whenever pleasure results from the satisfaction of a need of life, love is at work to preserve itself as life and rejoice over its own success, limited though it may be. When this love directs itself to the goal of unlimited self-realisation, unlimited success of life, when it leads direct to All-life and Full Life, and expands itself completely in joy, it is then truly raised to the rank of highest religious sentiment, the sentiment associated with pure, serene, absolute and self-radiant life. What then does stand in the way of love's self-realisation if it is life itself ? Well, it is the same thing that knocks out life from life in this world.

We have explained again and again how life here negatives itself and then seeks to *settle* itself through 'to be' and 'not to be'. That is the inevitable mode of creation of the Original Sacrificer who has *sacrificed* self for *self-adjustment* through

'to be' and 'not to be'. That is His game of voluntary self-concealment. That is His game of deception or *Máyá*. It is His pleasure to come to life through no-life in every phase of life and in every unit of life. As love is identified with life as its phase of joy, it necessarily has to sacrifice itself, negative itself, deceive itself, in its course of cosmic evolution. Hence the myths speak of the first phase of the first World-man as no-love, *vairágya* or *bramhacharya*, and the World-man himself as *Virajas* or *Bramhachárin*, or no lover of life. Brought under the spell of self-negation, love, apparently lost to itself, then seeks to *come to itself* again out of its own impulse through constant attempts '*to be*' and '*not to be*', just like life itself and every other phase of life. These phases of self-construction, self-destruction, and self-adjustment exhibit life's love as life-attraction, राग or रति, life withdrawal, वितृष्णा or श्रान्ति, and life-perseverance, सत्त्व or उत्साह. The life of love that has to fulfil itself under the limitations of no-life starts in its worldly career attracted to life around with its manifold attractions. It then develops an ardour for life, when it begins to cherish the impression that it can be settled through these attractions. By and by however it gets disillusioned and disenchanted and its ardour of life cools down. It then withdraws unto itself in sheer disgust. These three processes of emotion go on eternally till life lasts, even from one cycle of life to another. In the course of every single cycle, रति, उत्साह and श्रान्ति are broadly speaking three predominant phases of emotional life.

As observed before, in its cosmic aspect life is ever subject to the forces of construction and destruction through which it maintains itself. Working under this fundamental principle, the three basic emotions of life's love, रति,उत्साह and शान्ति inevitably have their subsidiary transformations रति in its exuberance of birth-energy turns into हास, the sentiment that represents the overflow of mirth and glee. In its despondency or disillusionment and disenchantment it grieves over itself and is converted into shrieking करुण. Through glee and grief—its phases of self-assertion and self-negation—it sustains itself as a centre of self-love. The energetic emotion of life's love (उत्साह) furiously asserts itself in the face of inevitable cosmic dangers and difficulties to overcome them by all means. It is then fury or क्रोध. But the cosmic forces to be overcome are not always to be overcome. They are very often too strong for the energetic worker in the course of life and love. The worker is then repelled, he is frightened, he looks on the struggle as unequal, he is covered with dread or भय. Through fury and dread love's energy sustains itself in its life-struggle. The emotion of peace forcibly expresses itself in all-round bewilderment (विस्मय) on its positive side, and on its negative side, appears as a sentiment of strong abhorrence (जुगुप्सा) for the deceptive charms of the world,—the charms of the thing that allured the worker into the wrong path in life's quest of true love or joy.

Thus works life's love in its subsidiary phases. These are the basic nine *rasas* of life, or the fundamental emotions of life. It is needless to observe

that these phases themselves under the principles of construction, destruction, and attempted self-settlement are capable of further modifications. The process in fact can be carried on ad infinitum, ' three after three.'* Their ephemeral nature however disqualifies them for the dignified name of *rasa*. All the same, *rasa* is manifested in and through them in the complex cosmic life. It is these complex phases that practically ' move in life ' (सञ्चारिभाव), and ' move life'.

In its purely cosmic manifestations the whole of this emotional life of man comes to grief at every step. That follows from the nature of the cosmos. Here life ever makes and unmakes itself to get at perfection which however always eludes its grasp The will-o'-the-wisp is ever pursued but never overtaken. The further life moves from the point of start under the spell of eternal delusion, the more and more it gets involved in the meshes of *máyá*. *Máyá* creates for life but cannot satisfy it ; she destroys her creation that it may start anew, but to no purpose. The vicissitudes of life through its infinite cycles at no point afford complete solace to life. With the interminable process of evolutions, life's self-fulfilment seems

* The *Vedas* and the *Vedantas* everywhere speak of त्रिवृत्‌वृद्धि. Curiously enough this 'three after three' method of computation led rhetoricians to fix the number of the subsidiary emotions as 33, and they prepared a confused list of such 33. By a similar process of confusion the gods, the forces of cosmic life, were computed first as 33 and then 33 crores,

as far off as ever. Grief and glee in love, fear and enmity in zeal, contempt and confusion in abandonment of life's war of love, never contribute to life's realisation of itself so long as the operatious are confined in the arena of the cosmos. Settled or unsettled they never mix with the element of the soul and take root in the soil of true life within. Life never blooms forth in its eternal glory at the touch of any of these 'cosmic' emotions. The spark that comes out in its contact fades in the twinkling of an eye. It is because the light is not its own but alight coming out of friction with an uncongenial cosmic force. Stripped of metaphor, an emotional phase of life, so far as that phase is directed by a thing of the world, is nowhere felt as a definite step in complete self-satisfaction or unalloyed joy of life. Bewail the death of the dear one as much as you can, your shrieks may rend the skies and pierce the hearts of sympathetic neighbours, but they will leave your life where it was, no better no worse for your outbursts, only leading to and preparing the ground for another set of experiences under the all-embracing doctrine of *karma*. Life in itself is unmoved in its own elements by the shock. The experience may urge and will urge the cosmic *mind* furiously to think, but life in the abstract, life as spread everywhere is absolutely unaffected. In the domain of all-embracing life a death here and a birth there are matters of no concern. The cosmic event makes and unmakes nothing of Eternal Life,—and individual life in its true essence is a part of, or rather a phase of, that comprehensive life.

Is there no means then by which life's emotions may be raised to the level of true life and be rendered capable of stirring up life in itself? The question itself indicates the answer.

To attain complete self-fulfilment in its emotional aspect, life must cultivate intimacy with nothing but life and breathe nothing but the air of true life. It must lift itself above mundane existence and live in full intercourse with the embodiment of genuine life. Let it be *drawn* (कृष्) heart and soul to *Krishna*, the heart and soul of all life, and immediately it finds itself in its true element, in its eternal greatness of un-alloyed joy. The love the *bhakta* loves is the love of all life; the laugh he laughs is the laugh of all life; the grief he grieves is the grief of all life; his anger is life's true anger; his zeal is life's true zeal; his dread is life's own dread; he hates what life hates; he wonders at life's wonders; he settles in peace in the calmness of life:—such is the conception of the worshipper of *Krishna*, the embodiment of all life drawn unto itself.

It is superfluous to observe after all that has been said that all the varieties of emotion flowing and ebbing in the heart of the *Krishna*-worshipper are no better, no worse, than different sides of one eternal glorious love of the One, lovely, lovable and loved. They are all securely placed far above and beyond the pale of cosmic tragedies. The love of the worshipper of the Lovable never dries up; his heartiest laughs at the laugh-exciting feats of the dear eternal jester ever shine; his grief at the ever-feared and ever-felt loss of touch with the beloved

friend who ever seems to slip away though sought to be held in the fastest of embraces knows no break in the sweetness of separation in the midst of association; his fury at the seeming treachery of the One on whom all his earnest feelings are centred,—for the Lovely Companion disappears almost every moment from the eye, only of course to enkindle greater passion in the heart of the life-partner,—burns steadily and glowingly; his zeal to draw Him faster and faster to himself never falters; his dread of separation from Him whose love fills his life is ever keenly alive in his inmost heart; his scorns for His apparent neglect,—as the Dear One seems ever unmindful of the sincerest tokens of the worshipper's earnestness and never seems to reciprocate love too well by favours,—ever grow in volume and intensity; his bewilderment at All-life's greatness in apparent inconsistencies of love deepens at every exhibition of undreamt of favours; his mind is eternally at peace in the contemplation of His unfailing good-will in love. Thus all apparently incongruous emotions,—incongruous only in their cosmic manifestations,—harmonise when all emotions are devoted to Him, play life's own roll, and conspire for the establishment of the true bond of love between All-life and individual life. As in the other phases of life's devotion, All-life Himself came down to shew the way to such an emotional life. *Krishna* incarnated Himself to illustrate the glories of devotioal emotion. To this now we turn for a moment.

The love that the Supreme God born as *Krishna* evoked in the hearts of His worshippers

manifested itself as love proper in more ways than one, Worshippers like *Uddhava* and *Bhi´shma*, the man of contemplation and the man of action for the sake of abstract duty, attached themselves quietly to His person in all their 'thoughts.' Their love for Him was the love of the peaceful *Yogi´* and was thus शान्तरति or peaceful love. The love of His great charioteer *Dáruka* represented the highest phase of slavish attachment or दास्यरति. The love of *Sri´dáma* or *Arjuna* bore the mark of indissoluble friendly attachment or सख्यरति. The love of His foster-mother was the noblest form of maternal affection or वात्सल्य रति. The love of His consorts was of course sweet love or मधुररति.

All these phases of love, noble as they were, had one cardinal defect in them as genuine love or love for love's sake. If *Bhi´shma* or *Uddhava* loved Him, they loved Him for the sake of final emancipation from the miseries of c smic life through concentration of thoughts upon his visible Divine form. They availed themselves of the glorious opportunity presented by His incarnation to grasp Him thoroughly and fix Him in their mind. Salvation they sought for and secured through Him. Their love was thus not 'unselfish.' It was interested though perfectly rational. When the charioteer attached himself to His person, he was in duty bound to do so as his 'servant.' He 'ate His salt' and he must keep loyal to Him. The cordiality that sprang up, the sense of cheerful following that supervened, transformed his sentiment of a mere slave into one of willing and hearty attachment. But love in this instance

also arose out of a necessity, and was thus not untainted, though it had its reward. The love of *Arjuna* or *Sri'd'ma* stood undoubtedly on a higher plane, but it was also brought about by lucky circumstances. They were thrown into His comradeship, thy enjoyed it, they improved upon that fortuitous association, they began to admire Him and love Him. Love thus came after and not before the chance combination. They did not come to Him out of love but they remained with Him in love. This chance element detracted from their value of love, great as it was, and sufficiently recompensed as it was. On a far higher footing must he placed the love of His foster-mother. Her cares, her troubles, her solicitude for the welfare of her darling, betray the sublimest phase of motherly affection. It was however still fortuitous. He came to her or rather was brought by a despairing father to her to be brought up by her. She nursed Him as her own child, and the feelings of motherly attachment grew up as a matter of course. It was fortunate of her to secure the darling of the Universe as her own, but it was not of her seeking. The affection she bestowed upon Him had a fitting reward, but her love was nothing but accidental. Now as to the sweet love of the consorts. They certainly loved Him —and which wife would not—in the fullness of their hearts It was intense, it was deep, it was unalloyed. But was it not also of others' making ? They had not been seized with a passion for Him and had not come to Him of their own accord. They were given away in marriage to Him. United in wedlock,

they began to admire and worship the husband. But the feeling began after the union, not before. The touch of chance is still here. As such it could not be accounted as the highest perfection of love. It failed with regard to the supreme test. It was not love for love's sake. It hoped to be requited and rewarded and so it was in a way, possibly more than they had expected or bargained for. It was not therefore 'love and nothing else.'

We now come to the love of the milk-maids of *Vrindávana*. The *Sátwata* writers acclaim it as the sweetest of the sweet, noblest of the noble, and the purest of the pure forms of love. It had all the glories of शान्त, दास्य, सख्य, वात्सल्य and मधुररति, detailed above, without their essential weaknesses, while it stood above all in its intrinsic sublimity and dignity. They thought of Him in all their thoughts, they followed Him slavishly, they associated with Him as comrades, they nursed Him with care and solicitude, they loved Him passionately, and all this voluntarily, without any impulse from without, without any hope of reward, on the contrary in complete disregard of the ban of the society. What impelled them to love Him was nothing but innate and irresistible love for Him. It conquered all opposition, it carried them away from every thing else, but kept steadily to the path of love for Him. That was their sole ambition, that was their glory, that was their joy, that was their single-minded devotion, that was their one aim, one pursuit. For that love they lived, in that love they lived. Call it impure from the worldly or social point of view, if you like, but it

was purity itself as love. It was love in its inception, love in its sequel, love in essence, love in growth. It was life's true love, love for itself and nothing else. To brand it is to brand life itself and condemn the pursuit of the path of life's self-fulfilment. We now proceed to explain.

Passion for *Krishna* exclusively filled the lives of the milkwomen. And who was *Krishna* ? What was *Krishna* ? He was the soul of souls, the life of lives, the essence of all life, the embodiment of all-life, the centre round which all lives move, to which all life is essentially 'drawn' (कृष्), in whom all life is realised. 'The soul or life is the dearest thing for all units of life or corporeal beings. The whole universe, stable or unstable, clings to this soul or essence of life. And *Krishna*, you must know, is the soul of all souls. His incarnation is a camouflage, but it is for the wellbeing of the world of life. Thus explains the *Bhágavata Purána*.* And the milkwomen followed only true instincts of life when they ran mad after Him as the dearest of the dear. To think that they ran after a carnal body is a pure delusion. His 'incarnation' was an opportunity for the world to love Him as the one lovable. The milkwomen seized the opportunity and *shewed the way*. The latter point we shall discuss on a subsequent occasion. For the present we may rest content that it was no ordinary

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* यस्मात् प्रियतमः स्वात्मा सर्व्वेषामपिदेहिनाम् ।
तदर्थमेव सकलं जगदेतच्चराचरम् ॥
कृष्णमेनमवेहित्व मात्मानमखिलात्मनाम् ।
जगद्धिताय सोऽप्यत्र देही भवति मायया ॥ (10)

love that the milkwomen of *Vrindávana* bore for the Essence of all life. It symbolized the principle of life's love for itself. To say that they were not conscious of it is to raise a side-issue. First of all it does not matter even if they loved True Life without knowing it. The conditions of life's self-fulfilment are fulfilled all the same. Life, when it lives in love of itself and nothing else, immediately transforms itself into the essence of love and that means it realises itself, for life is love and love is life. The question of knowledge or ignorance does not arise here. But from its nature it is not 'blind'. It carries light in itself. Life, love and knowledge go hand in hand, as we have discussed several times before. To live truly is to know this fact. And the milkwomen were fully aware of the fact. They had no misgivings on the point. He was the dearest of the dear, and with Him was really the one bond of life. He was Life of the life, Soul of the soul. * This they felt inwardly, " You are the soul, the essence of life, whereon ever centres the love of those who know †. A husband, a child, a so-called near and dear one, are one and all but sources of misery. They have no use in the pursuit of life's true and eternal love of itself." They argued thus in their intensity of love, but quite cogently all the same. Indeed " if a husband, a child, a friend, all worldly objects of love, are to be loved by women as

* 'प्रेष्ठोभवां स्तनुभ्टतां किल बन्धुरात्मा ।' (B. X)

† 'कुर्व्वन्तिहि त्वयि रतिं कुशलाः स आत्मन् ॥
नित्यप्रिये पतिसुतादिभिरार्त्तिदैः किम् ।' (B. X.)

a matter of religious duty, then it is He who one is to be loved as all in One, as He is the dominant unit everywhere, the ultimate object of love and affection for every body." * Do these not reveal a true insight on the part of the milk-women into the real nature and object of their pursuit ? But the point, as we have said, is wholly irrelevant. That they admired, loved and followed with exclusive devotion One who was in truth and reality the true centre of life is what raised them to the plane of All-life and All-love. The intensity of this exclusive devotion was brought out by their conception of Him as the illegitimate lover (जारबुद्धि), for legitimate love of the world is selfish, interested and tainted love, love that takes note of and feeds on things other than love. The 'guilty' love raised them above the guilty, for it was love of Full Life and nothing but Full Life, while the so-called pure love of the world is love murdered by no-life, or restricted life.† This intense and comprehensive emotion filled their hearts so completely that even true knowledge of His essence was kept in the back-ground or ignored. * That is always the case in the exuberance of an emotion. An overflowing

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* 'यत्पत्यपत्यसुहृदामनुवृत्तिरङ्ग
स्त्रीणां स्वधर्म्म इति धर्म्मविदा त्वयोक्तम्।
अस्त्वेवमेतदुपदेशपदे त्वयीशे
प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा॥ (B. X)

† 'तावद्रागादयः स्तेनाः···यावत् कृष्ण न ते जनाः।' (B. X)

* 'कृष्णं विदुः परं कान्तं नतु ब्रह्मतया मुने॥' (B. X)

sentiment carries away all sense and sense-activities in its impetuous rush. The tidal wave of a full emotion submerges reason but drowns it not. If it does not rise to the surface, it works deep in the mind, and unconsciously guides the emotion itself.

It now remains for us to shew how this overpowering sentiment of love in *Gopi's* clearly and completely manifested itself even in its absolute concentrated purity in varieties of immortal emotions, for even in the plane of true life love lends itself to diversity of forms, only they are not captured there by the elements of no-life. Unity even at its source *chooses* to shew itself in variety. That is the essence of the *Sátwata* doctrine. It can nowhere contemplate pure abstract unity. If existence in connection with the Highest must be real and varied,—bear witness the eternal manifestations of the Divine Forms in Highest Heaven,—love in connection with the Highest can not but vary itself as a matter of full concrete joy and amusement according to 'chosen' self-evolved circumstances. That shews love in its true glory. Reality implies modes, and modes imply the operation of the law of *conservation* through *construction* and *destruction*. But in the world of absolute eternal realities the three phases carry a different import from what they carry in the mortal world. Conservation, construction, and destruction in the sphere of eternal realities, are ever in touch with absolute life, immortal life. Conservation there does not lose itself in transformation. Birth is 'unborn' and death is 'deathless' in the blessed sphere of All-life. The dominant phase of love in the

region of True Life accordingly co-exists harmoniously and unmistakably with all its subsidiary varieties. The milkwomen raised in devotion to the plane of true life, and true love, were in full conscious enjoyment of everflowing love of the beloved when they exhibited all the emotions that stand for lapses of love and joy in mortal life. In their case the diverse emotions distinctly spoke for the intensity of their love and joy, ever pure and alert, unclouded and unrestricted, for all their emotions originated from their feelng life full of All-life, All-love, All-joy.

From the very beginning of their amorous career they were full of Him.* They were all love and joy when they were in full enjoyment of His company (रति) and participated in his laughs of love (हास). † They were equally full of His love and joy when they apparently lost Him and were consequently overwhelmed in grief (शोक). ‡ He it was again who filled their hearts when they energetically

* एवंविधा भगवतो या वृन्दावनचारिणो ।
वर्णयन्त्यो मिथोगोप्यः क्रीड़ास्तन्मयतां ययुः ॥ (B. X)

† ताभिः समेताभि रुदारचेष्टितः
प्रियेक्षणोत्फुल्लमुखीभिरच्युतः ।
उदारहासद्विजकुन्ददीधीति
र्व्यरोचतैणाङ्क इवोड़ुभिर्वृतः ॥ (B. X. 29)

‡ 'अन्तर्हिते भगवति सहसैव व्रजाङ्गनाः ।
अतप्यं स्तमचक्षाणाः करिण्य इव यूथपम् ॥' (B. X)
'आक्षिप्तचित्ताः प्रमदा रमापते
स्ता स्ता विचेष्टा जगृहुस्तदात्मिकाः ।' (B. X)

searched for Him * (उत्साह). They were full of love, respect and admiration for Him even in their wrath when they began to admonish Him after His return (क्रोध). † They were full of Him again when they trembled at the thought of permanent separation. (भय) ‡ When the apparently destructive phase of love began to work in their minds at His impending departure § from *Vrindávana*, they found consolation in thinking and singing of His life-activities (शम). ¶ When they cast all shame to the winds (बीभत्स) and publicly lamented the departure of their lover *Krishna*, they were still full of Him and thought of nothing else. * They followed him, soul and mind, when they stood *bewildered* (विस्मय) fixing their gaze at the car that took Him away from them ‡ Passing thus through all the leading emotions, their love for *Krishna* shone ever undiminished

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"गतिस्मितप्रेक्षणभाषितादिषु
प्रियाः प्रियस्य प्रतिरूढ़मूर्त्तयः।
असावहं त्वित्यबला स्तदात्मिका
न्यवेदिषुः कृष्णविहारविभ्रमाः॥ (B X)

* गायन्त्य उच्चै रमुमेव संहता।
विचिक्युरुन्मत्तकवद्वनाद्वनम्।

† सभाजयित्वा तमनङ्गदीपन सस्तुत्य ईषत् कुपिता बभाषिरे।

‡ चिन्तयन्त्यो मुकुन्दस्य भीता विरहकातराः

§ गोप्यः कथं नुतितरेम तमोदुरन्तम्

¶ विशोका अहनी निन्यु, र्गायन्त्यः प्रियचेष्टितम्

* व्रजस्त्रियः कृष्णगृहीतमानसाः
विसृज्य लज्जां रुरुदुः स्म सुस्वरम्।

‡ अनुप्रस्थापितात्मानो लेख्यानी वोपलक्षिताः

in glory. Such is not the case however in cosmic love. There it fades away at the touch of unpropitious circumstances, and subjected to a destructive influence it is altogether lost. The reason of this difference is simple. In the one the love ever attaches to true life and in the other it seeks shelter with false life and hence ends in disillusionment. The milkwomen loved One in whom all life is merged in eternal reality.

This emotional devotion of the milk-women, set up as the model of devotional perfection, has been subjected to much criticism. But the criticism has been very much misdirected. No question of moral perversion comes in when the whole thing is placed above the region of cosmic life, and the 'massive voice' of society, the foundation of cosmic morality does not extend beyond the confines of the cosmos. The founder of the *Bhágavata* doctrine made it as clear as language could make the thing clear, that the amorous activities proper of the milk-women and *Krishna* must be conceived to have been confined within the 'charmed circle of true life.' All so-called guilty acts become guiltless when done within these boundaries. *Yogamáyá* herself stood guard at the gate, and behind the screen set up by her the lovers met for sports of life. * Before her, the great Principle that bridges the gulf between life and no-life, stands on the side of no-life the universe of man with man-made conventions of morality.

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* 'वीक्ष्य रन्तुं मनश्चक्रे योगमायासमावृतः ।' (B)
'इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः ।
प्रहस्य सदयं गोपी रात्मारामोऽप्यरीरमत् ॥' (B)

The whole scene of *rása* was enacted beyond and behind the jurisdiction of *Máyá*, in the region of absolutely full life and true life. The milk-women came to this region of life, not in mortal flesh and blood, but in immortal flesh and blood of true life. Their mortal frames were left behind; they returned to them when the worship of immortal emotional devotion was over. They disregarded social ban because they placed themselves above social life. They deserted society, but society was none the worse for their so-called misconduct, for they were in their social material frames all along in society, obedient outwardly to the laws of society. Cosmic society can take cognizance of acts of commission and omission only of cosmic life, and not of any act done beyond cosmic life by transcendental life that stands behind mortal life. * In their *rása*, on the one hand the fullest play of their intense life-devotion was assured, on the other hand purity of society was quite safe-guarded. The whole thing need give no shock even to the most scrupulous moralist. Whatever the milk-women did they did in their spiritual state where their transcendental life alone was concerned. The emotional activities only *seemed* to be carnal, but the so-called carnality pertained to transcendental senses and organs of life, true absolute immortal life. After this it is needless to discuss whether the milk-women were married or not. The question is wholly irrelevant. It does not rise at all where transcendental life alone is involved.

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* 'नासूयन् खलु कृष्णाय मोहितास्तस्य मायया ।
मन्यमानाः स्वपार्श्वस्थान् स्वान् स्वान् दारान् व्रजौकसः ॥" (B)

Granting that the emotional devotion of the milk-women represented the highwater mark of *bhakti*, the question naturally arises, how is it that these milk-women of *Vrindávana*, of all, came to choose this highest mode of self-fulfilment? Why they alone were so qualified, and not the meditative *Yogins* and the practised ritualists,or the self-sacrificing ascetics? The question has been answered from two different standpoints The first has approached the problem from the view point of *Karmavâda*. ' Purified by a long course of *karma* and *jnâna*, these milk-women had attained to a state in which there developed in them, as a matter of course, this sort of passionate craving for the most intimate and cordial association with the embodiment of all-life, all-joy and all-love. When He came down as *Krishna*, the Incarnation of Joy and Love, that was the opportunity for these souls so inspired.' This is the line taken by some, and we have explained it at some length elsewhere. ' Thus the ascetis and sages of *Dandakâranya*, the women of *Ayodhyá*,and several other groups of purified and properly inspired souls, were so charmed by the beauty of *Rama*, that they craved for partnership with His life. And that craving was satisfied when *Rama* afterwards was ' born ' as *Krishna* and they were born as milk-women.' Fully qualified for salvation, they attained salvation through this path of sweet devotion as they had bargained for by their *karma*. †

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† ललितगतिविलास वल्गुहासप्रणयनिरीक्षण कल्पितोरुमानाः ।
कृतमनुकृतवत्य उन्मदान्धाः प्रकृतिमगन् किल यस्य गोपवध्वः ॥ (B. I.)

Such a course of devotion naturally made them full of *Krishna*, the Embodiment of all-life,and they passed to the region of all-life, and that was their salvation. Much in the same way, but in pursuance of different modes of emotional life, His enemies, His kinsmen, His friends, His followers, attained salvation as they had bargained for. Their *karma* had qualified them for salvation, their innate tastes and choice had guided them in the matter of their different attitudes towards All-life, but they were all full of Him one way or other. Thus *karma* was the determining factor in these cases for the development of particular attitudes for life-fulfilment

Whatever may be the value of the explanation from the *Karmic* point of view, *Bhaktiváda* proper can scarcely be contented with such an explanation. *Bhakti* is based upon the free will of man, the genuine birth-right of each individual which he carelessly loses when drawn into the snares of *Máyá* who rules with the iron rod of *Karmic* Law. Unless man gets out of the meshes of *Karma*, his soul's freedom he scarcely regains, and free intercourse with free life is entirely out of the question on his part. *Karma* can never jump off its own shadow. *Karma* incidentally may lead on to *Bhakti* but not necessarily. One's jurisdiction is no-life and the other's all-life. How can one culminate in the other ? The elements are entirely foreign to each other. A different explanation, consistent with the *Bhakti* cult, must therefore be sought for and applied to the case in point. That explanation is supplied by a close examination of the avowed object of *Krishna* incarnation.

We have seen before as for instance in the case of *Kapila*, how God by way of one incarnation or another has shown the world the way to lead the highest life, the life of religious purity. * Whenever Life comes down for such a purpose, He brings into requisition His whole Divine Nature—His great powers—to serve His end. The *Krishna* incarnation could be no exception to this rule, for it was *Krishna* who thus clearly laid down the guiding principle of His incarnations when His great disciple, *Arjuna*, was anxious to know the mystery of incarnations. †

The glorious mission of the *Krishna* incarnation was to draw living beings close towards Himself in love and joy, the sweetest of the bonds of attraction. Hence He was *Krishna* (from कृष् to draw). To fulfil the object of this mission He must spread His own sweet *Nature* far and wide. In other words His incarnation should coincide with the incarnations of His sublime Powers of Sweetness. This simultaneous multifurcation or many-sided manifestation of Divine nature is one of the characteristics, one of the exclusive privileges, of Divinity. He must love and be loved. The lover and the loved in One must for the propagation of the cult of devotional love divide Himself on earth. The milkwomen were the incarnations of Love for Him, and He the incarnate object of their love. The ह्लादिनी शक्ति, the power of love and joy, to fulfil self was revealed as so many milkwomen. *Krishna* enjoyed His love and

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* "धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ।" (G)

† "प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥" (G)

joy through them. Thus His own प्रकृति served the end of His mission in the capacity of ह्लादिनी, much in the same way as His संवित् revealed self through seers like *Kapila* and the *Vedic* bards, and His सन्धिनी through *Brahmá* and the *Prajápatis*. The only difference was that God Himself had to come down to receive tokens of love from incarnations of His Own powers of devotional love. That was the special feature of the *Krishna* incarnation and hence that incarnation of all is acclaimed as the most 'perfect.' * It of course goes without saying that the phases of the ह्लादिनी प्रकृति thus incarnate must also be looked for in the highest heaven where the embodiment of eternal life in His capacity of eternal *Krishna* holds constant amorous communion with the eternal milkwomen. That is the postulate of all incarnations of Divinity. The *Brahma Samhitá* makes the point quite clear when it declares that the Eternal Cowherd lives in the region of true life in full love and joy with these partners of His emotional life, themselves only parts and parcels of His life expressed in separate units of real life.

If the ह्लादिनीप्रकृति of *Krishna* revealed herself as so many milkwomen, it stands to reason that the central figure of this group of live incarnations must stand for the life of that ह्लादिनी प्रकृति. She of all others must represent the highest form of

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* "एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम्।" (B. I.)

ताभिर्य एष निजरूपतया कलाभि

र्गोलोक एव निवसत्यखिलात्मभूतो।

गोविन्दमादिपुरुषं तमहं भजामि॥' (B S.)

worship as expressed in emotional devotion towards the god of sweetness. Most appropriately therefore then she was named *Rádhá* or *Rádhiká*, the worshipper par excellence (from राध् to worship) * The *Bhágavata Puráńa* suggests the significant name, and the other *Sátwata* works specifically *mention* it. There is also a historic fitness in the choice of the name as we have explained elsewhere. The God of life in the *Vedas* was the God that was supposed to preside over the life of the sun, and was more commonly spoken of as *Indra*, who was pre-eminently the rain-god, for all rain originates in the solar power, and rain provides life all around, through food and fodder. As rain-god *Indra* was naturally the protector of 'cows on the grazing field'. Hence he was गोपति of व्रजभूमि, and राधानां पतिः, the dispenser of the food of life. When *Vishnu* came to be associated with *Indra* in *Vedic* mythology, and ultimately supplanted *Indra* as the God of Life, He was necessarily conceived as गोपति of व्रजभूमि. He therefore must pre-eminently be राधापति at the same time. His गोमण्डली was in the rays of the Sun as well where He was eternally. The notion about राधा gradually developed from 'food' to 'wealth and abundance', and when the doctrine of emotional devotion to Life appeared on the scene, the object of worship was गोपति as the Divine Cowherd and He was made राधापति under suitable conditions, and राधा was conceived as the life of worship conformably with the changed angle of

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* अनया राधितो नूनं भगवान् हरिरीश्वरः ।
यन्नो विहाय गोविन्दः प्रीतो यामनयद्रहः ॥ (B. X.)

vision. She was now the Spirit, the Soul, of devotion.* When *Vishmu* came down as *Krishna*, *Rádha* was the incarnation of this Spirit, and the **व्रजभूमि** and **गोमण्डली** were suitably associated with *Vishnu*-worship If *Rádha* symbolized the central life of emotional devotion on the part of the worshipper, one would naturally look for the rest of the leading phases of love as manifested in the leading nine types of emotion in the intimate associates of *Rádha*. The *Purânas* and the rest of the *Sátwata* literature mention accordingly eight prominent comrades of *Rádhá*. These nine led the music of love and life in *Vrindávana* or *Vrajabhúmi*, while others clustered round them, just as *sanchâribhávas* cluster round the leading types of emotion.

The question now arises, if *Rádhá* and her comrades were no other than incarnations of the love-aspect of His Divine Nature, what practical value attaches to the form of worship that they adopted for themselves. Does it imply that to worship in highest love is a privilege enjoyed only by His eternal favourites? If again the milkwomen of *Vrindávana* were only His permanent worshippers, why has it been proclaimed authoritatively that they attained Him through this path of devotion? Solu-

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* अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टि र्वृष्टेरन्नं ततः प्रजाः ॥ (M. S.)
"अस्मा अव मघवन् गोमति व्रजे ।" (R. V.)
'यत्र गावो भूरिशृङ्गा अयासः ।' (R. V.)
"स्तोत्रं राधानां पते गिर्वाहो वीर यस्यते ।"
"व्रजञ्च विष्णुः सखिवां अपोर्णुते ॥" (R. V.)

tion of this riddle reveals the essence of the *Sátwata* cult of emotional devotion. True, the milkwomen of *Vrindávana* were incarnations of His permanent favourites. True, they alone were entitled to the amorous sports which the God of life and love and joy held with them, as He ever holds with them eternally in the highest region of true life, joy and love. But the cosmic manifestations of this joyous side of His Nature were fully adapted to cosmic conditions As in the case of the cosmic incarnations of ' Creative Powers , ' and Rational Powers ', only qualified worshippers were allowed to be merged in these manifestations or incarnations.

The milk-women had thus a double capacity. In one, in their permanent super-cosmic aspect, their ' worship of love ' was that of the eternal partners of His life on the side of love and joy. In the other, in their mortal shapes, their cosmic personality gathered round itself the personalities of numbers of worshippers, qualified by their devotion for participation at the time in amorous sports with the great Rasa-rája,—the lord of love and joy. In this sense and in no other is the explanation of the *Brahma samhitá* already referred to about the spiritual origin of the milk-women is acceptable. The declaration of the *Bhágavata* on the point of the milk-women's salvation is also to be read in this light. The qualified worshippers were born as *Gopi's* and for true amorous sports entered into the lives of eternal *Gopis*, the incarnations of His *Prakriti* in relation to highest joy and love. *

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* प्रकृतिमगन् किल यस्य गोपवधूः ।"

Once the above is understood and grasped, the practical utility of the cult of joyous devotion becomes at once apparent. The blessed worshipper in this line of religious devotion has nothing else to seek for than complete self-identification with the eternal milk-women. It was indeed to help such a worshipper that the *Vrindávanalílá* was conceived and executed by the God of love. Let him approach Him through one or other of the eternal milk-women of *Vrindávana*, and his life will find its self-fulfilment. Let him in his heart of hearts feel the love enactment of the particular milk-woman, and nothing else, and he is raised to the plane of genuine life's sweet love, beauty, and joy. His heart will be immediately transformed into *Paravyoma*, the highest region of life, and *Vrindávana*, the plane of life's eternal love, and there he will realise his life in that communion of love which is the exclusive privilege of His eternal sweet hearts. Viewed in this light His amorous sports may be legitimately acclaimed to have laid the foundations of a true religion. There is one way, and only one, of thinking of His love-sports religiously, and that is to conceive of the worshipper's life definitely merged in the life of an eternal गोपी, and then participating in the transcendental region of the soul in those life-stirring sports of love with All-love. Really thus he showed a great favour to the world by holding these sports to draw man to the highest life of love as expressed in these sports in the legitimate way. 'Crave for the sports through the life of the *Gopís*'—that is the teaching of the *lílá* *

* "अनुग्रहाय भूतानां मानष देहमाश्रित:

By no stretch of imagination can such a teaching be conceived as tainted with immorality. To say that it is liable to misuse in immature hands is to miss the gist of the whole teaching. It is obviously for the qualified worshipher and none qualifies himself or herself for such a worship who has not already learnt to live beyond the world, has not raised himself or herself beyond the mortal tastes and passions of the world. It is वैराग्ययोग pure and simple to know how to merge life in the life of the eternal गोपी. Rightly can the advocate of devotional love claim that even the sacred story of the eternsl sports of love is calculated to drive away mortal tastes and mortal passions.* When love centres round itself, works upon itself, lives upon itself, moves upon itself, where there is nothing else to think of, to know of, nothing else to feel but love, where love is exclusive,absolute, permanent,and self-sufficient, where love fills the soul, fills the mind, fills every outlet of life, it is beyond the jurisdiction of all phases of cosmic life. Such was the love of the *Gopi's*. Love carried them into the Ocean of Love. They loved Love and nothing else. As long as *Krishna* was an external object to be gained in the pursuit of love, so long their love did not fulfil itself. It stood baffled in its efforts of self-realisation. They

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भजते तादृशीः क्रीड़ा याः श्रुत्वा तत्परो भवेत् ॥" (B)

* 'विक्रीड़ितं व्रजवधूभि रिदञ्च विष्णोः
श्रद्धान्वितोऽनुशृणुयादथ वर्णयेद्यः ।
भक्तिं परां भगवति प्रतिलभ्य कामं
हृद्रोगमाश्वपहिनोत्यचिरेण धीरः ॥' (B. X.)

lost Him when He was to be *gained.* They gained Him when He was apparently *lost.* Then He came to live in their love, when Love was realised. The idea of an external object of love, of reciprocity in love, is fatal to idealised Divine Love. He does not return the love of those who want to love Him for ever, because they will then lose the very thing they seek for, namely Eternal Love personified in Himself.* They secure Him, their Love, when they apparently lose Him. When a man has lost his acquired wealth, by concentration of thought upon the lost wealth, he knows of nothing else. So when Love is lost, Love alone is thought of, and the whole soul is filled therewith. Love is thus secured in loss. This follows naturally because He is indentified with Love. A worldly thing however can never be identified with its pursuit. There lies the difference. Devotional love pursues no mortal thing. It clings to itself to the end. It ends exactly as it begins. Mortal passions, mortal desires, never cross its path throughout its immortal career. *Premabhakti*, call it *káma* or passion if you like, nowhere leads to worldly hankerings which lie wholly outside its scope of operations.† No wonder it should be adjudged as the loftiest and most refined stage of life's devotion to its true self.

A mortal *jíva* once raised to the plane of *suddha bhakti* or pure life-to-life devotion to Him calmly views even mortal phases of *rasa* as essentially

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* नाहं हि सख्यो भजतोऽपि जन्तून्—भजाम्यमीषामनुवृत्तिवृत्तये ।
यथाऽधनो लब्धधने विनष्टे—तच्चिन्तयान्यन्निभृतं न वेद ॥ (B. X.)

† "न मय्यावेशितधियां कामः कामाय कल्पते ।" (B)

immortal. The veil of death is then immediately withdrawn from all life. All life is then in full *rásа* and in eternal *rása*. With the withdrawal of death from the scene, life's tragedies are at once turned into comedies. All phases of mortal pleasure and pain are transformed into amusements of self-concealment *li'lá* of the will-to-enjoy. It wants to enjoy life, to realise its impulse of *rása* or joy, by voluntary conscious self-devotion. Life, all life, is then really merged in True Life and His eternal *li'lá* of *rása*. The nature of self-deception once realised turns herself into eternal *Hládini'sakti*. Ah ! We are then all really in the *rásamandala* but we do not realise that. We have chosen to decieve ourselves, and thus we are fallen from the joyous eminence. That is the magic of His *Li'lá*. And we are in that *Li'lá*. True Life ever amuses itself thus. In the realisation of *li'lá*, life enjoys Life in all the immortalized aspects of joy. The mortal aspects of *rasa* are turned into immortal ones when diverted towards Him, or comprehended in His *Li'lá*.

OPINIONS OF THE PRESS.

THE BENGALEE, 28-3-20

Bangla Prayoga Vijnana

The volume under review is a highly valuable scholarly work. A vast amount of information has been given on every subject dealt with in the work, the Bengali alphabet, the words, word-formations, word-imports and various other cognate matters. The basic principles of the Bengali language have been explained most clearly and authoritatively. We can say without any hesitation that the work will prove a great boon to advanced workers in the field of Bengali language. While the best scientific methods have been adopted in the treatment of the subject matter, the author has laid under contribution all the wellknown authoritative Hindu works on the subject—namely Pratisakhyas, Niruktas, Vyakarans, the commentaries, The Tantras and the Puranas. The Philosophies of Grammar and the Rhetorical works. Indeed the author's encyclopaedic knowledge makes his expositions highly interesting and profoundly learned all through.

Sri Sri Vansi Siksha of Premdas edited with copious prefatory notes and an appendix by professor Bhagabat Kumar Goswami Shastri M. A. Research Scholar. Price one rupee six annas.

This great work on the doctrine of ecstatic love and devotion is weil known throughout the Vaishnavite world The notes appear to us to be very valuable and scholarly The life of Vanshibadan to whom Sri Chaitanya confided at first the great secret of his religion has been carefully collected and given at some length in the preface. Premdas's life appears in full for the first time in the introduction and a critical estimate is given of his great work. The appendix contains tables of Vansi's main lines of disciples. A very common error about the birth-date of Sri Gauranga has been,

we are glad to note, corrected authoritatively. Altogether much information of great historic value is to be found in the notes added by the learned editor. The edition is practically free form printing errors. We strongly commend the edition to the notice of all interested in Vaishnavism.

A. B. PATRIKA, 24-3-20

Bangla Prayoga Vijnana

Introductory part by Professor Bhagabata Kumar Goswami Shastri, M. A. Research Scholar. Price Annas eight.

The volume before us deals with the fundamental principles of the Bengali language and is complete in itself. The great merit of the work lies in the fact that while the subject matter is treated in the strictest and most up-to-date scientific method, it makes the fullest use of the best researches of the old Hindu sages—the philosophers, grammarians and historians. In every section of the work, phonetics and phonetic laws, word-arrangements and word-imports, the author has much new information to give, historic, philosophic and scientific. The value of the work is greatly enhanced by the introduction of aphorisms to indicate the general idea on every point followed by elaborate discussions and encyclopaedic informations. The explanations and discussions are so lucid that no point touched upon is left in the dark. The book will be of immense help to those engaged in advanced studies and researches in Bengali language. Now that Bengali has been introduced into the curriculum of the University upto the M. A. standard, we recommend its adoption as a text book for advanced studies in the B. A. and M. A. classes.

Sri Sri Vansi Siksha of Premdas—

Edited with elaborate introductions and an appendix by Prof. Bhagabat Kumar Goswami Shastri M. A. Research Scholar, Price one rupee six annas.

Professor Goswami has done a great service to the Vaishnava world by this edition of the great work of Premdas. The main work, as every student of Vaishnavism knows, elaborately deals with the doctrine of religious devotion and love in its highest stage and finest phase of ecstatic devotion to God Srikrishna. It is based upon the teachings of Lord Gauranga to Sri Vansivadana—teachings imparted just on the eve of the Lord's retirement from home and home-life. As such the work has a historic value of great importance. This value of the work is enhanced by the very scholarly introduction and the appendix added in the edition under review. Among other things the reader will find in these additions an elaborate life of Sri Vansivadana, an account of the great author and his works, as well as a chart of the main lines of Vansi's disciples. Incidentally an authentic account is given of its holy shrine of Balaram at Bagnapara—the history of the foundation and growth. We commend the book to every one interested in the study of Vaishnavism and Vaishnava history.

সমালোচনা

(বাঙ্গালী ২।৯।২৬)

বাঙ্গালা প্রয়োগ-বিজ্ঞান

অধ্যাপক শ্রীযুক্ত ভাগবতকুমার গোস্বামী শাস্ত্রী ইহার প্রণেতা। আমরা জানি, গোস্বামী শাস্ত্রীমহাশয় একজন সুবিজ্ঞ ও সুপণ্ডিত বৈয়াকরণ। ইউনিভার্সিটীর সকল পরীক্ষায় তাঁহার মতন সাফল্য লাভ করিতে আমরা ত আর কাহাকেও দেখি নাই। তিনি এই পুস্তকের ভূমিকায় এইটুকু বলিয়াছেন—

"এই বাঙ্গালা প্রয়োগ-বিজ্ঞান গ্রন্থখানি চারিখণ্ডে বিভক্ত হইয়া প্রকাশিত হইবে। প্রথম খণ্ডে বাঙ্গালা শব্দবিজ্ঞানের মূলতত্ত্বগুলি আলোচিত হইল। এই জন্য ইহার নাম উপোদ্ঘাতখণ্ড। দ্বিতীয়খণ্ড বিভক্তিখণ্ড। এই খণ্ডে নাম বিভক্তির ও আখ্যাত বিভক্তির সম্বন্ধে যাবতীয় তথ্য আলোচিত হইবে। তৃতীয়খণ্ড প্রকৃতি খণ্ড। ইহাতে বিভক্তির পূর্ব্বাবস্থায় নাম ও ধাতুর উৎপত্তিতত্ত্বের বিশ্লেষণ থাকিবে। চতুর্থখণ্ড বৈচিত্র্যখণ্ড। বাক্য মহাবাক্যাদিতে শব্দের প্রয়োগে যে বিবিধ বৈচিত্র্য সংঘটিত হয় তাহার পরিচয় দেওয়াই এই খণ্ডের উদ্দেশ্য।"

আমরা তাঁহার এই প্রয়োগ বিজ্ঞান মাঝে মাঝে একটু আধটু পড়িয়া দেখিয়াছি। বেশ ভালই লাগিয়াছে। ভাষাভিজ্ঞ এবং শব্দখণ্ডে সুপরিচিত পণ্ডিত মাত্রেরই এ পুস্তক পাঠ করা কর্ত্তব্য। ইউনিভার্সিটির বাঙ্গালাবিজ্ঞানে ইহা পাঠ্য বলিয়া নির্দ্দিষ্ট হইলে আমরা সুখী হইব। তাঁহার সিদ্ধান্ত সকল লইয়া আলোচনা করিবার স্থান ও অবকাশ আমাদের নাই, সাধারণ পাঠকগণের পক্ষে সে আলোচনা রুচিকরও হইবে না, তাই আমরা 'বাঙ্গালা প্রয়োগ-বিজ্ঞান' পুস্তকখানি বাঙ্গালায় বিদ্বজ্জন সমাজকে পাঠ করিতে অনুরোধ করিতেছি।

শ্রীশ্রীবংশীশিক্ষা

(শ্রীশ্রীরসরাজোপসনা)

মহানুভব শ্রীপ্রেমদাস মিশ্রেণ বিরচিতা মূল্য ১৷৵০। ইহা একখানি পুরাতন পুঁথি। ভক্তিশাস্ত্রে রসলীলার অমূল্য পুঁথি বলিলেও অত্যুক্তি হইবে না। যাঁহারা ভক্ত ভাবুক রসমার্গের সাধক তাঁহারা এই পুস্তকের মূল্য জানেন এবং

বুঝেন। গোস্বামী শাস্ত্রী মহাশয় এমন অমূল্যনিধিকে নির্ভুল ও নিষ্কলঙ্ক করিয়া বাঙ্গালার রসিক সমাজকে উপঢৌকন দিয়াছেন দেখিয়া আমরা সুখী হইলাম। রসোপাসনার পরিচয় না দিলে পুঁথির মহিমা বুঝান কঠিন। রস কি, আসক্তি কি, রাগ কি, এবং তাহাদের সাহায্যে ভগবানের সামান্য সাধন কেমন করিয়া হয়, মূলের এই তত্ত্ব যাঁহারা না বুঝিবেন, তাঁহারা এ পুস্তকের রসাস্বাদনে বঞ্চিত থাকিবেন। শেষ সকল কথা বলিতে হইলে বৎসরেক কাল এই বাঙ্গালীর চারি পৃষ্ঠা পূর্ণ করিয়া সন্দর্ভ লিখিতে হয়, সে অবসর ত আমাদের নাই। যাহা হউক এ সুসমাচারটা আমরা উক্ত সমাজে জ্ঞাপন করিতেছি যে, গোস্বামী শাস্ত্রী মহাশয়ের শ্রীশ্রীবংশীশিক্ষা সুসম্পাদিত এবং ভ্রম-প্রমাদ বর্জ্জিত হইয়াছে। ভক্ত-ভাবুক মাত্রেই একটাকা ছয়আনা দিয়া গ্রহণ করুন।

(হিতবাদী ১।১১।২৬)

শ্রীশ্রীবংশীশিক্ষা। শ্রীযুক্ত ভাগবতকুমার গোস্বামী শাস্ত্রী এম, এ কর্ত্তৃক সম্পাদিত। ১৬নং গ্যালিফ্ ষ্ট্রীট হইতে প্রকাশিত। মূল্য ১।৶০।

বংশীশিক্ষা অতি প্রাচীন বৈষ্ণব গ্রন্থ। মনঃশিক্ষা'র সুবিখ্যাত গ্রন্থকার প্রেমিক ও ভক্ত কবি শ্রীপ্রেমদাস মিশ্রের নাম গৌড়ীয় বৈষ্ণব সমাজে সুপরিচিত। তিনি এই গ্রন্থে শাস্ত্র প্রমাণাদি সহিত শ্রীশ্রীকৃষ্ণচৈতন্য মহাপ্রভু বাঘনাপাড়া পাটের প্রতিষ্ঠাতা শ্রীমদ্‌রামচন্দ্র গোস্বামীর পিতামহ শ্রীমদ্বংশীবদনানন্দ গোস্বামীর শ্রীশ্রীরাধাকৃষ্ণ উপাসনাতত্ত্ব সম্বন্ধে যে 'শিক্ষা' প্রদান করিয়াছিলেন তাহা সরল পদ্যে বিবৃত করিয়াছেন। আনুষঙ্গিক ভাবে ইহাতে শ্রীমদ্বংশীবদনানন্দের জীবন কথা ও বাঘনাপাড়া পাটের ইতিবৃত্ত ও বর্ণিত হইয়াছে। সম্পাদক উক্ত বংশীবদনের বংশসম্ভূত ; সুতরাং তিনিই এ গ্রন্থ সম্পাদনের উপযুক্ত অধিকারী। সম্পাদক এ গ্রন্থে "প্রমাদ ও প্রক্ষেপের" আশঙ্কা করিলেও তৎসম্বন্ধে কৃতনিশ্চয় না হওয়া পর্য্যন্ত গ্রন্থকলেবর বিকৃত না করিয়া বিচক্ষণতার পরিচয় প্রদান করিয়াছেন। গ্রন্থে ভ্রমপ্রমাদ অতি অল্পই আছে। আশা করা যায় এইরূপ নির্ভুল ও সুসম্পাদিত গ্রন্থ বৈষ্ণব সমাজে সমাদৃত হইবে।

বাঙ্গালা প্রয়োগবিজ্ঞান। উপোদ্‌ঘাত খণ্ড। গ্রন্থকার—অধ্যাপক ভাগবতকুমার শাস্ত্রী, এম্, এ,। ১৬নং গ্যালিফ ষ্ট্রীট হইতে প্রকাশিত মূল্য ॥০ আনা।

বাঙ্গালা প্রয়োগবিজ্ঞান সম্বন্ধে গ্রন্থকার চারি খণ্ডে বিভক্ত করিয়া যে গ্রন্থ প্রকাশের সংকল্প করিয়াছেন, ইহা তাহার প্রথম খণ্ড; ইহাতে বাঙ্গালা শব্দ বিজ্ঞানের মূলতত্ত্বগুলি আলোচিত হইয়াছে। ভাষাতত্ত্ব সম্বন্ধে যাঁহারা আলোচনা করিবেন, তাঁহারা এই গ্রন্থ পাঠে উপকৃত হইবেন। বিশ্ব বিদ্যালয়ের বি, এ, এম, এ প্রভৃতি উচ্চতর শ্রেণীতে এই গ্রন্থ পাঠ্য হইলে শিক্ষার্থিগণের বঙ্গভাষাতেও শিক্ষার বিশেষ সুবিধা হইত, কিন্তু বিশ্ববিদ্যালয়ে এরূপ উৎকৃষ্ট গ্রন্থের সমাদর হইবে বলিয়া বোধ হয় না। গ্রন্থকার লিখিয়াছেন—"সুশৃঙ্খল সুনিয়তু সুসমৃদ্ধ ভাষা ছাড়িয়া অপভাষা কখনই বিদ্বন্মণ্ডলীর আদরণীয় হয় না। বিদ্বন্মণ্ডলী যে ভাষার আদর করেন, সেই মার্জ্জিত ভাষাই জাতীয় আদর্শ ভাষারূপে স্থিরীকৃত হয়। * * * সুতরাং জাতীয়তার বন্ধন দৃঢ় রাখিতে হইলে মার্জ্জিত ভাষার অধিকারও অক্ষুণ্ণ রাখিতে হইবে।" এ বিষয়ে আমরা গ্রন্থকারের সহিত একমত।

গ্রন্থকার শক্তিশালী লেখক। এ গ্রন্থে তিনি যেরূপ বৈজ্ঞানিক প্রণালীতে ভাষাতত্ত্ব আলোচনা করিয়াছেন তাহাতে ইহা ভাষাবিদ্ পণ্ডিতগণের আদরণীয় হইবে। তাঁহার এই গ্রন্থ সম্পুর্ণভাবে প্রকাশিত হইলে ইহা বাঙ্গালাভাষার একটী চিরস্থায়ী সম্পদ্‌রূপে গণনীয় হইবে বলিয়া আমাদের ভরসা আছে। আমরা এই গ্রন্থের অন্যান্য খণ্ডগুলি পড়িবার জন্য আগ্রহ সহকারে অপেক্ষা করিতেছি। বঙ্গদেশে এ গ্রন্থের আদর হইলে আমরা বিশেষ সুখী হইব।

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College and School Books

and

Editions by the same Author

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} *Approved by the* D.P.I *and* C.T.B.C.

5. **Bharater Katha**—*A manual of Indian History*
6. **Vidyasagar's Upakramanika**—*with Appendix*
7. **Raghuvansam—XIII**
8. **Raghuvansam—XIV**
9. **Raghuvansam—XV**

} *A joint edition to which Sanskrit and English imports and full English notes were contributed by self (now out of print).*



ভক্তির প্রাণ

মহামহোপাধ্যায়

শ্রীভাগবতকুমার গোস্বামী শাস্ত্রী

এম্‌, এ ; পি এইচ, ডি ; রিসার্চ্চস্কলার ; পণ্ডিতবিভূষণ

কলিকাতা

৩নং কাশীমিত্র ঘাট ষ্ট্রীটস্থ কমলা প্রিন্টিং ওয়ার্কসে মুদ্রিত

২৫নং কর্ণওয়ালিশ ষ্ট্রীট হইতে বি, ব্যানার্জ্জী এণ্ড কোং কর্ত্তৃক প্রকাশিত।

মূল্য চারি টাকা মাত্র

অভিমতাবলী

(কয়েকটির সংক্ষেপ)

"আপনি সাদা সহজকথার ছদ্মবেশে উচ্চ তত্ত্বকথার অবতারণা ক'রেছেন এবং পাঠকের অজ্ঞাতসারে তাকে দর্শনিকতার গহনারণ্য পার ক'রে দিয়েছেন..... .

(বেদান্তরত্ন শ্রীহীরেন্দ্রনাথ)

আপনার ভাবুকতা ও এই গ্রন্থের রচনারীতি দুই আমার হৃদয়কে স্পর্শ করিয়াছে......

(ডাক্তার শ্রীরবীন্দ্র নাথ)

ভক্তির গূঢ়তম রহস্য এমন সুন্দর ভাবে নির্দ্দোষরূপে সরল ভাষায় প্রকাশ করিবার সামর্থ্য গভীর জ্ঞান ও প্রচুর সাধনার ফলেই আয়ত্ত হইতে পারে।......

(মঃ মঃ শ্রীকামাখ্যানাথ তর্কবাগীশ)

এমন সরল ভাষায় সহজ কথায় দুরূহ দার্শনিক ভক্তিবাদ আলোচনা এ সময়ে অসম্ভব......ভক্তিরসপিপাসু ও ভক্তিরসতৃপ্ত উভয় শ্রেণীই এই ভক্তির প্রাণে সজীব ও সবল হইবেন......ইহার স্পর্শে মৃত পুনর্জীবিত হইবে। (পণ্ডিত শ্রীপঞ্চানন তর্করত্ন)

ভক্তির প্রাণ বাঙ্গলা সাহিত্যে অমূল্য দান। দার্শনিক তথ্য গুলি এমন সুন্দর রসাল ভাবে প্রকাশ করিবার চেষ্টা খুব কমই হইয়াছে।...

(প্রভুপাদ শ্রীপ্রাণ কিশোর গোস্বামী এম, এ,)

"ভক্তির প্রাণ দেখিলাম আপনার প্রাণের ভক্তির নামান্তর বা রূপান্তর মাত্র। বস্তুতঃ আপনার প্রাণের উচ্ছ্বাস আপনার প্রাণের প্রাণ প্রাণকান্তের অসীম প্রেমের পূর্ণ অনুভূতির প্রকৃষ্ট প্রমাণ।...... (রায় বাহাদুর শ্রীগোবিন লাল)

ভক্তির আবেগে অতি সরল ও সুললিত ভাষায় প্রাণের কথা লিপিবদ্ধ ক'রেছেন, সুতরাং সে কথা ভক্তের প্রাণে না লেগেই পারে না।......এই পাপ তাপক্লিষ্ট জগতের নরনারী এই পুস্তকের মধ্যে অনেক আশ্বাসবাণী লাভ করিতে পারিবেন। (ভারতবর্ষ)

ইহা তাড়াতাড়ি পড়িবার মত জিনিষ নহে, ধীরে ধীরে পড়িয়া ধীরে ধীরে বুঝিয়া এ রস রহিয়া রহিয়া উপলব্ধি করিবার বস্তু।......কোনও কোনও স্থলে মতবৈষম্য থাকিলেও আমরা দৃঢ়তার সহিত বলিব বঙ্গভাষায় এরূপ পুস্তক বোধ করি অপূর্ব্ব—অননুভূতপূর্ব্ব এবং নিশ্চিতই অমৃতাধার বিশেষ। দার্শনিকের-কবির-ভক্তের-সাধকের চিন্তামণি সমূহ যেন সরল সহজ ভাষায়-হেমসূত্রে এই পুস্তকে গ্রথিত করিয়া দেওয়া হইয়াছে।...... (বঙ্গবাসী)
